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HISTORICAL FRAGMENTS

RELATING TO

THE MORAVIAN BRETHREN,

By the Rev. Philip Doddridge, D.D.

THE piety and candour of Dr. Doddridge led him eagerly to approve and encourage all those who appeared to have the interest of spiritual religion at heart. He was, therefore, much delighted with the accounts which were communicated to him respecting the Moravian Brethren, and so highly did he think of their patron, Count Zinzendorff, as to style him, in the first edition of the *Family Expositor* (1738), "the Moses of this age." Having received from various quarters the following details, he communicated them in two letters to Dr. Isaac Watts. The extracts were made, we suppose, from the character of the hand in which they are copied, whilst the original letters were in Dr. Watts's possession: though our manuscript unfortunately is without a date, it appears, from an expression in the first letter, that they were written in the year 1737. The good Doctor lived to change his opinions respecting the Brethren of his day. The peace of his own church at Northampton was disturbed by a Moravian teacher, who, during the Doctor's absence, "crept in and made a sad breach amongst them."\* The interview he had with Count Zinzendorff when in England, together with his hymns and sermons, convinced the Doctor, that the Count's notions of religion were very crude, and did our Lord little honour, and tended little to Christian edification.†

The late Rev. Samuel Palmer has preserved an extract of a letter from Dr. Watts to Dr. Doddridge, in which it appears, that the latter was in some difficulties with his Moravian acquaintances.

—"I must say for myself, had I suffered my inclination to run into such acquaintance with the Methodists and Moravians as some . . . . . would have led me to, perhaps I might have been in the same disagreeable circumstances as you; hardly knowing where to stop or refuse. However, God hath kept me from this snare. Though I pay great respect and honour to those persons whom God hath so much owned and honoured, there is a medium of prudence with regard to this sort of conversation and acquaintance, which it is hard to hit exactly, which may neither give offence to Jew nor Gentile, nor the church of Christ. But at present I think it best to keep ourselves, as Dissenters, entirely a separate people."‡

After Dr. Doddridge's death, the Moravians represented him, in some of their continental publications, as their friend and advocate. The fact, however, was much otherwise, for he had prepared for publication, a letter addressed to Count Zinzendorff, expostulating with him on account of "his absurd, ridiculous, and pernicious notions." A copy of this work was sent by the

\* Letters to and from Dr. Doddridge, p. 280.

† Orton's Life of Doddridge, Chap. 8. Sec. 2.

‡ Orton's Letters by Palmer, vol. 2. p. 173.

Rev. Job Orton to a Lutheran Bishop at Riga, for publication in high Dutch, but happily the Moravians having abandoned most of those absurdities, their Protestant brethren were happy to witness their regularity and consistency, and, of course, declined the undertaking.

No doubt need be entertained of the authenticity of these letters. The facts they contain deserve a record, and we presume that our readers will peruse with pleasure the statements, which Doddridge thought worthy of the notice of his illustrious friend, Dr. Watts!

"I AM ashamed to think how long I have neglected to fulfil my promise of sending you some account of those remarkable particulars, relating to the Moravian Brethren, which I promised you several months ago. I had just then received from my reverend and worthy friend, Mr. Ingham,\* a clergyman of the Church of England, who having spent almost twelve months at Savannah, in company with several of them, received the greatest part of his information from them, and especially from the Rev. Mr. Spangenburg, pastor, or as they call it, *Bishop* of the Moravian Church at Philadelphia.—I need not tell you, Sir, how well the names of the Moravians, and Bohemian Brethren were known long before Luther's time, for I doubt not you are much better acquainted than I with those singular footsteps of providence, by which the

beginning of a reformation was raised among them, as it had long before been among the Waldenses, from whom, nevertheless, I cannot find their doctrine or discipline was derived, though there was a great resemblance between them. Those churches have remained, throughout all the succeeding ages, in part at least, a distinct body, neither incorporated with the Lutherans nor Calvinists, nor any other sect in Germany, and in consequence of that, together with the remarkable strictness of their discipline, though in doctrine they have indulged to a great latitude, they have been continually exposed to persecutions, not only from Papists, but from Protestants too. I think it now fifteen years since\* five of them, flying from the violence to which they were exposed at home, took refuge in a wood at Hershut, which was a part of the celebrated Count Zinzendorf's estate. That pious nobleman, returning from the Court of Dresden, weary of the impieties and immoralities of it, and fearful of hazarding his salvation by a longer continuance there, happened to pass through that wood, and saw a little hut lately raised, and perceiving a smoke in it, had the curiosity to alight and go into it, where he found these five refugees, who in a very respectful manner owned themselves trespassers on his ground, and discovering their religion and circumstances, implored his protection. This he readily

\* Mr. Ingham was of Queen's College, Oxford, where he became acquainted with the Wesleys, and in 1732, joined that devoted band, known in Oxford by the title of the *Holy Club*, *Sacramentarians* and *Methodists*! He sailed with the Wesleys for Georgia, October, 1735. There was a party of Germans, members of the Moravian Church on board, amongst whom was a Moravian Bishop. Mr. J. Wesley and himself were much interested with these strangers. The former set himself to learn the German language, in order to converse with them; and the Moravian Bishop and two others commenced English with the same view. In one of Mr. W.'s letters, describing the occupation of himself and fellow-voyagers, from day to day, mentions, that in the morning, Mr. Ingham instructed the children; and in the evening, read between the decks to those who desired to hear.—*Moore's Life of Wesley*, vol. i. p. 256.

\* This event occurred in 1722.

granted, and entering into some religious discourse with them, was so much impressed, that he invited and encouraged their frequent visits; and soon set up, first weekly, and then daily preaching, prayer, and exposition in his family, to which every one that pleased to come were admitted. The number of the congregation soon grew considerable, and one of the Moravians was dispatched to carry the agreeable news into his native country; but either in his journey or return, was seized by the Roman Catholics, whipped from town to town like a felon, frequently threatened with immediate death, all the intimations of which he received with the most heroic resolution, and at last died of their repeated ill usage. Nevertheless, wheresoever he was carried, and even while they were lashing him, he preached the Gospel with great success, and in consequence of his witness and sufferings, crowds flocked into the church at Hernhutt, in which there are, if I recollect right, about 600 adult communicants; 400 who, being under religious convictions, they call *illuminati*; and 200 Catechumens. They sent out missionaries to propagate the Gospel in various parts, particularly in Lapland, where I am told they meet with considerable success. Though the Count (who it seems has taken orders) has devoted his whole estate, which is very considerable, to charitable uses, yet the great number of exiles following in upon them has been greater than his liberality could support, which, joined with their zeal for propagating religion, has induced many of them to go over into Georgia, as others have done to Pennsylvania. My friend, Mr. Ingham, had the pleasure of fifteen of their pious company in the ship, which carried him and

Mr. Wesley to Georgia; and I cannot forbear mentioning a little circumstance, which I find in the journal, now, by the favour of that fraternity, in my hands, which is this:—A violent storm arising, in which the whole company expected to perish immediately, the English sailors were in the utmost consternation. The Moravians stood upon deck singing Psalms, with all the marks of joy and composure in their countenances, imagining they were come to the period of all their trials, and just entering upon glory.\* On which Mr. Ingham observes, that he could not forbear representing to the sailors, in a short discourse, the singular happiness of the servants of God above all others. I may perhaps communicate to you, from those original papers, the substance of the conference which those Englishmen had with Mr. Spangenburg. It will be sufficient to add, that they soon entered into measures for a mission to the Indians of Georgia, and another to the negroes, which case has been attended with some remarkable success; those poor creatures running seven or eight miles, after their day's work, to spend great part of the night in receiving religious instructions, though they are sure, at their return in the morning, to be most severely scourged by their Chris-

\* The Rev. J. Wesley mentions this circumstance in a letter. "In the midst of the Psalm wherewith their service began, the sea broke over, split the main-sail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began amongst the English. The Germans certainly sung on. I asked one of them afterwards, 'Was you not afraid?' He answered, 'I think, No.' I asked, 'But were not your women and children afraid?' He replied mildly, 'No; our women and children are not afraid to die.'"—*Whitehead's Life of Wesley*, vol. i. p. 10.

tian masters, if their journey has been discovered. I will, Sir, in my next, which you may very quickly expect, give you a particular account of some very remarkable providences with respect to these Moravians, which, if they may be believed on the credit of these gentlemen mentioned, are very well worthy of notice. To which I shall add something farther of Mr. Ingham."

"I resume the subject of my last, and shall mention two or three remarkable circumstances more, relating to the Moravians, which I had from my good friend, Mr. Ingham. He tells me there is a most remarkable spirit of prayer among them, and especially for the propagation of the Gospel in the world; to which end that prayers may be made continually, there are a certain number of them formed into two little societies, one of men, and one of women, who do, in their turn, keep up prayers throughout all the hours both of night and day. The children of them that are members of the church, are (as they were among the Lacedemonians) looked on rather as the property of the public than of their own parents, from whom they are taken when a year old, and put to a school, where the first lesson taught them, is *simple obedience and quietness*. They have several elders, whose business it is to give the bishop or pastor (who by the way is a mechanic) the most exact information they can relating to the religious estate of the whole community. They suspend each other from communion, or withdraw themselves from it, not only for any scandalous offence, [which seldom happens among them,] but on account of any little misdemeanour which seems contrary to the honour of the gospel;

and Count Zinzendorff was once suspended for being in a passion with one of his servants, and was obliged to acknowledge his fault, and to ask pardon publicly before he was restored. They tell one remarkable story concerning a person who was a member with them, but something offended at the strictness of their discipline; he did not submit to *fraternal correction*, as they call it, and therefore they proceeded to admonition, at which he was greatly exasperated, being a person of eminent rank; he then set them at open defiance, and insulted them in a very audacious manner, upon which they excommunicated him very solemnly. He was then seized with the most violent agonies both of body and mind, and when he had for several weeks tried the most noted physicians, and every method of amusement and comfort he could think of, he at last sent for the elders, and desired them to pray for him; but they insisted on his being brought [I think on his couch] to the public assembly, where he made an open confession of his sin. It is a very melancholy incident, which they tell of another of their members, who having made a very florid profession, not without some mixture of ostentation, one day receiving the sacrament among them, was taken with convulsive pains, and died in the assembly, crying out with his last breath, and with the greatest horror, *spiritual pride! spiritual pride!*

"These people were so misrepresented to the late king of Poland, that he sent an order against them, which would, probably, have ended in extirpation; but it was very remarkable, that a few days before it was to be executed, he got that accidental hurt in his toe, which ended in a mortification, and proved the occasion of his



death. The present king sent a commission to inquire after them, but received a report so much in their favour, that he secretly protected them. Mr. Ingham assures me that he has seen among them such extraordinary answers of prayer, as has thrown him into great amazement. Persons have been recovered from dangerous and desperate illnesses, it seems, by this means, and he added a little story, for the truth of which he undertakes to answer upon his own knowledge. One of the Moravian brethren, who is an elder among them, was bathing in a river a little above Savannah, when an alligator darted directly at him. The Moravian did not attempt to fly, but finding himself inwardly supported, as he afterwards declared, with a full assurance of being delivered, he swam directly towards the alligator, and laid his hand on the head of that voracious creature, without the least degree of fear; upon which the alligator sunk like a stone to the bottom of the river, and made no other attempt on him.\* He said that several of the inhabitants were at that time in sight, and it was a sort of a standing saying among some sort of the English, that the little man had beat the alligator. I might have added that in dubious cases their church has often recourse to the determination of lots, and Mr. Ingham put his last voyage into England upon that issue.† The

Moravian church was called together upon that occasion, or, at least, the elders of it; and after several hours spent in prayer, one of them threw a lot which determined his return to England; nevertheless this good man, in whom, I must say, there is as much of the Christian and apostolical spirit as I ever saw on so little acquaintance in any person living, is fully determined to return as soon as Providence gives him an opportunity. He speaks of the four months that he spent among the Indians, as the most delightful part of his life, though he was but beginning to understand their language, and had no accommodations of life about him but such as they use, his English dress being excepted. He generally lived upon boiled maize, with only the ashes of oak leaves mingled with it, to supply the place of salt and spice, and drank nothing but water. He proposes, upon his return, to clothe himself with skins as they do, thinking there will be something of a persuasive language in that to convince them how earnestly he seeks their salvation. He tells me, that though his condition was but weak, and he was ill most part of his voyage, yet he had his health very well among them; though besides all his other hardships in his manner of living, he frequently lay for weeks together in the open air, without any shelter but a tree.

\* "Mr. Telshee, who was an eye witness to the fact, assured several friends in London that it was repeated twice before the Moravian got on shore. Mr. Telshee is a Moravian minister."—*This note is Dr. Doddridge's.*

† It was in February, 1737, Mr. Ingham,

returned to England, and brought letters from the Wesleys to General Oglethorpe, and the trustees of Dr. Bray, on behalf of Savannah. Mr. Whitefield was excited to visit America by the letters he sent from Georgia. We know nothing of his subsequent history.—*Editors.*

## ADDRESS

OF THE

## GENERAL BODY OF PROTESTANT DISSENTING MINISTERS,

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER,

*To Protestant Dissenting Ministers throughout the United Kingdom, and to the Religious Public in general,—agreed upon unanimously at a Special Meeting held by Summons at the Library of the late Rev. Dr. DANIEL WILLIAMS, in Red Cross Street,—on Tuesday, December 11, 1827 ;—*

*The Rev. Dr. JOHN RIPPON, in the Chair.*

CHRISTIAN BRETHREN,—With a warm feeling of Christian friendship, and under a weighty sense of moral duty, we take the liberty to address you at the present moment upon a subject that lies near our hearts; namely, the application to Parliament upon the CORPORATION and TEST ACTS. It gave us unfeigned pleasure to observe the zealous but temperate spirit with which this application was made by Protestant Dissenters generally, in the last session of Parliament. As a body, we have unanimously resolved to renew our petition in the session that is approaching; and being most anxious that our brethren throughout the kingdom should unite heartily with us on this occasion, we cannot forbear submitting to your serious attention some considerations relating to this highly important matter, which have forcibly impressed our own minds, and will, we doubt not, influence yours. Far be it from us to seem to dictate to our brethren. We rejoice in the persuasion that they are well informed upon this subject, and fully prepared to discharge their duty, as in the presence of Almighty God. They will not, however, we feel assured, deem a friendly address from us upon a topic of common interest, unseasonable or obtrusive; especially since it cannot have escaped the notice of any that have bent their

minds to this great question, that the peculiarly *religious* and *Christian* view of it has not received all the consideration which it merits, from some of the Protestant Dissenters.

We entertain a deep and unalterable sense of the injustice, impolicy, and uncharitableness of the Test Laws;—which deprive a very large portion of the people of this kingdom of the common rights of subjects; treat a conscientious religious profession as a civil offence; disable His Majesty from availing himself of the services of many who might effectually promote the best interests of his kingdom; divide a people, born to be united, into two parties—the one a favoured, the other a degraded party; and thus plant a *root of bitterness* where all the considerations both of civil expediency and of religious duty call for mutual respect, esteem, and kindness.

We do not overlook the operations of the Annual Indemnity Acts in arresting the penal consequences of the Test Laws; but were these Acts a more certain protection of Nonconformists than we are instructed that they are, we could not rest satisfied with receiving a pardon where we are conscious of no crime, and with being connived at, instead of standing justified to the eyes of our countrymen, in the exercise of

1828.]

## Protestant Dissenting Ministers.

7

our civil and political rights and privileges.

With our views, which we are happy to believe that we hold in common with all Protestant Dissenters, we could not submit, without remonstrance, to any *Religious Test of fitness for civil office*; because every such test has a tendency to secularize the religion of our Holy Redeemer, whose *kingdom is not of this world*, and is, besides, an assumption of infallibility on the part of such as impose it, and of a right to dictate to the consciences of those on whom it is imposed.

But it is not upon this branch of the subject that we are most anxious to address you; and, indeed, it is unnecessary to dwell upon the civil and political view of our case, which has been so amply and satisfactorily explained, in the "Statement" published by the "United Committee,"\* and in the "Petition" of our Deputies to the House of Commons,†—documents which have been very widely circulated, and which, in our judgment, must carry conviction to the mind of every dispassionate reader, that the present application of the Protestant Dissenters to the Legislature is founded on the solid basis of fact and argument, and is pre-eminently entitled to the grave consideration of Parliament.

Our principal design, Christian Brethren, is to call your attention to the scandal thrown upon our

holy religion by the Sacramental Test. The ordinance of the Lord's Supper is the most solemn institution that was ever established, and its ends are the most momentous that were ever contemplated, even in the scheme of the Divine dispensations. Our Saviour, in commanding the Supper to his disciples, said, *Do this in remembrance of me*; and the faithful Apostle who received it in command from the Head of the Church to guard and vindicate and enforce the ordinance, has explained, that *as often as we eat this bread, and drink this cup, we do shew forth the Lord's death till he come*. It is manifest, therefore, that the celebration of this sacred rite with any other than serious and purely spiritual views, must be a gross perversion of it, a dishonour to the religion of which it constitutes so vital a part, and a high indignity to its great Institutor, "the Lord of all." Yet, by the Corporation Act, no person can hold office in any corporate town or borough, and, by the Test Act, no person can hold any place of trust or emolument under the Crown, or exercise any function of magistracy, without qualifying himself by receiving the Sacrament of the Lord's Supper according to the rites of the Church of England, under very heavy mulcts and ruinous penalties. No account is taken by these Acts of the faith or the character of the communicants. The Sacrament is to be received in all cases, without distinction; and hence, of necessity, many are driven by the Law to the Lord's Table, of whom it is no breach of charity to say, that they have none of the qualifications required by the Christian Scriptures of the partakers of the solemn symbols of the new covenant,—and some, who are notorious evil-livers,—and others, who are un-

\* "Statement of the Case of the Protestant Dissenters under the Corporation and Test Acts, published for the United Committee appointed to conduct their Application for Relief. Third Edition. 8vo. Sold, price 6d., by Hunter, Holdsworth, and Wightman and Cramp, London.

† This "Petition" is expected to appear in an early number of "The Test Act Reporter," a monthly publication by the "United Committee," announced as forthcoming on the 1st of January, 1828.

believers, and even profane scoffers!

Scarcely daring to allow our feelings to dictate words, with regard to this prostitution of the holy ordinance, we choose to quote the language of a member and minister and bishop of the Church of England, in a "Letter to a Member of Parliament:"—"If you will but seriously and impartially consider this thing, I am sure you will conclude, (as I have done for many years,) that the prostitution of the most solemn and sacred Supper of our Lord, to secure places of profit or honour to those who, though ever so notoriously wicked, will (by complying with the said Act) entitle themselves to be called Churchmen, is a high affront to God, and a foul blot upon any Christian Church that encourages such a corruption; of which Church I profess myself an unworthy member, but one that mourns for all our imperfections, and would rejoice to see all Christian Churches firmly established and flourish upon the doctrine and practices of the apostles and prophets, Jesus Christ himself (and no other) being the chief corner-stone."\*

In accordance with these sentiments, the Protestant Dissenters have always reasoned, "that Religion is wounded in the house of her friends, when the Lord's Supper is administered and received for any other purposes than those of genuine piety; that if this ordinance be a test for any world, it is a test for another, and not for this; that the introduction of the temptation of secular hopes and fears to the performance of this act, vi-

tiates its acceptableness, decides not the religion of the communicant, repels the conscientious, invites the unprincipled, and corrupts the weak,—and that, in every view, it is a prostitution and profanation of holy things."—*This is not to eat the Lord's Supper.*\*—And we cannot but remind you, that the chief of the apostles, to whom we have referred, pronounces a fearful sentence against him that, *not discerning the Lord's body*, in this Supper, *eateth and drinketh unworthily*;—"the sense of which phrase," (says the learned and pious Dr. Doddridge, † whose praise is in all our churches,) must extend to every manner of receiving contrary to the nature and design of the ordinance; and consequently to the case of doing it merely in a *secular* view, which" (he adds) "I heartily pray that all concerned in it may seriously consider."

The abuse and profanation of the Lord's Supper, by making it a mere civil or political test, would, in our conscientious judgment, be the same, in whatever manner it was administered. Were the ordinance legally permitted to be received, with this view, in our own churches, and with our own forms, we should equally remonstrate against the Sacramental Test; saying, in effect, with a much-esteemed predecessor in the Christian ministry, and in the service of Protestant nonconformity,—"No! blessed Redeemer! we will never prostitute the memorials of thy death and sufferings, to obtain secular advantages. We will stand in awe of thy word, which saith, 'As often as ye do this, do it in remembrance of me.'—No! we will never go to Calvary to seek temporal emoluments. Never will

\* "A True Churchman's Reasons for Repealing the Corporation and Test Acts," by Dr. Hoadly, who, when Bishop of Salisbury, gave the MS. of the tract to Dr. Avery, with leave to publish it, which the Doctor did in the year 1732.

\* 1 Cor. xi. 20.

† Fam. Expos. on 1 Cor. xi. 29. 8vo. ed. IV. 307.

1828.]

*Protestant Dissenting Ministers.*

9

we visit Gethsemane with our feet, while our hearts are set on our idols! We will never make thy tomb the path to earthly preferment!"\*

We are neither required nor disposed to deliver any opinion upon the practice, once common amongst some Protestant Dissenters, of occasional conformity to the Church of England, in her Communion Service, as a testimony of brotherly charity. In this thing, "let every man be fully persuaded in his own mind." Our remarks apply to the Sacrament only as a civil test; with regard to which we must be allowed to observe, that it cannot be submitted to by a Protestant Dissenter with the sincerity and good faith which ought to accompany every act of life, and especially every public act, and more especially every public act of religion: for it is evidently designed as a token and proof that he who complies, is a *bonâ fide* member of the Church of England, and well-affected to all its doctrine and discipline. This was the precise ground taken by those that opposed the repeal of the Bill to prevent Occasional Conformity, in the year 1719.—"The bare receiving of the Holy Eucharist" (said one noble speaker on that occasion†) "could never be intended simply as a qualification for an office; but as an open declaration, an indubitable proof, of being and remaining a sincere member of the Church. Whoever presumes to receive it with any

other view profanes it, and may be said to seek his promotion in this world, by eating and drinking his own damnation in the next."

Whilst, therefore, we feel the injustice of the proscription under which we lie, as Protestant Dissenters, by the Test Laws, we feel more deeply the dishonour which they put upon the religion of our Lord and Saviour; and thus feeling, we say, (as was said with a noble and Christian fervour, when this question was last brought before the Legislature,\*) "If injustice must be practised, let it not be in the name of God and Christ! Let not God and Christ be summoned to be instrumental thereto!"

As Protestant Dissenters we have learned, and as Protestant Dissenting Ministers we teach, that a practice which is not warranted by the Holy Scriptures, and much more one which is in opposition to them, can derive no religious authority or sanction whatsoever from antiquity or custom; but we cannot refrain from observing, with regard to the practice in question, that it is of recent origin, and peculiar to England, a land of Protestants; and further, that we know of no similar abuse of a Christian rite in any one of the churches of Christendom. To our own nation belongs the unhappy distinction of desecrating the solemn ordinance of the Lord's Supper by applying it to secular and political uses; and this humbling consideration should surely arouse both our patriotic and our Christian zeal to roll away the reproach from our beloved country.

\* See a Sermon published in the year 1790, by the late Rev. Samuel Pearce, of Birmingham, entitled, "The oppressive, unjust, and profane Nature and Tendency of the Corporation and Test Acts." 8vo. p. 31. This valuable discourse is reprinted by "The United Committee," and may be had, price 6d., of all the Booksellers.

† The then Lord Lansdown. See Lords' Debates.

\* See "The Dissenters' Plea, or Appeal to the Justice, the Honour, and the Religion of the Kingdom, against the Test Laws. Published at the Request of the Committee of Protestant Dissenters of the Midland District. By George Walker." 8vo. p. 35.

The operation of the Test Laws upon the Protestant dissenting interest has been, as far as our observation and knowledge extend, not a little unfavourable. If the Dissenter comply with them, his conformity is a scandal and a stumbling-block to his brethren, towards whom his Christian relation is changed, to the disadvantage of both parties; and either his own conscience is wounded, or he falls into a habit of indifference, which prepares the way for other worldly compliances, and, in the end, he and his family cease to be effective supporters of our cause:—if he refuse compliance, either he takes place or office with a violation of the law, and is at the mercy of the common informer, and may be long harassed, and, at last, heavily fined, unless he can take shelter under the Annual Indemnity Acts, which are, as was before stated, a doubtful protection, and may or may not be passed, at the option of the Legislature;—or, he is debarred from offices, emoluments, and honours, to which he may be entitled by his services and talents and the good opinion of his fellow-citizens, and is thus punished for his conscientiousness; his family suffering with him for that which is their truest honour, and the public being defrauded of the contribution of good service, which a gifted and patriotic member of the community would bring to the commonwealth.

But although we feel and reason in this manner, as Protestant Dissenters, we are eager to acknowledge that there is a still higher interest than that of Dissent, the interest of Religion, pure and undefiled; with a reverential view to which we declare, most sincerely and solemnly, that were the Test Laws as serviceable, as we believe them to be injurious,

to our cause, we should deprecate them with equal earnestness as an offence against our common Christianity.

We rejoice to find that many of our Scottish brethren participate with us in these sentiments; and we are prompted by this encouraging circumstance to express the hope that the Church of Scotland itself will at length be awakened to a sense of the importance of this question, and will come forward to pray the Legislature to abolish laws which are as oppressive to the conscientious members of that communion, residing in England, as to the Protestant Dissenters. The act of conformity required of them on taking place or entering into office, in this country, is unquestionably at variance with the purity of the Presbyterian faith and discipline. This view of the English Test Laws in relation to the Church of Scotland is not taken merely by strangers at a distance; it was again and again set before the General Assembly, with great weight of argument and fervour of eloquence, in the discussion upon the subject which took place in that venerable body in the year 1790. "Those of our church," (said an eminent minister of the Scottish Church, on that occasion, the Rev. Sir Harry Moncrieff Wellwood, lately deceased, in the maturity of his days and his Christian reputation,)\* "who take the Test *sincerely* in England, become pledged to the communion of another church, and cannot therefore be friendly to ours: those who take it *insincerely*, and without principle, become hardened against all religion, and return to Scotland prepared to dis-

\* See "Debates in the General Assembly of the Church of Scotland, on taking into Consideration an Overture from Jedburgh, respecting the Test Act, May 27, 1790. 8vo. (London.) pp. 34, 35.



1828.]

*Protestant Dissenting Ministers.*

11

regard the institutions of our faith."

The pious members of the Church of England appear to us to be no less interested in the discontinuance of a practice, which dishonours religion in general, and makes it the jest of the scoffer, and is the peculiar burthen and opprobrium of their own communion. Many of them, we know, have long mourned in secret over this great and crying evil. On the conscientious clergy it presses with a weight that is often painful and sometimes intolerable. The pious minister of the church is placed in this distressing predicament:—the canons and rubrick of his church require him to warn from the Lord's Table, all immoral persons, and even all persons unprepared for worthy communicating; but the Test Laws make the Sacrament a sort of civil right and privilege, and some eminent legal authorities have laid down the opinion, that were any person applying for the sacramental qualification to be refused by the minister, although on the ground of wicked character or of notorious infidelity, an action at law would lie against the minister so refusing:—he might, in consequence, be harassed and even ruined for the faithful discharge of his duty as a servant of the King of kings, and Lord of lords. This is no new point in the argument. So long ago as the year 1704, the Lower House of Convocation agreed in representing the legal obligation upon the clergy to administer the sacrament, by whomsoever de-

manded, as a civil qualification, to be one of their great grievances.

We make these statements to show that not the Protestant Dissenters only, but all serious Christians likewise of the United Kingdom, are concerned in the abolition of the Sacramental Test, by which the Christian sanctuary is polluted; and to excite, if possible, a general co-operation amongst Christians, zealous for the honour and purity of their religion, in the effort to vindicate the sanctity of the solemn ordinance of the Lord's Supper, and, in fact, to recover that "worthy name whereby we are called," from the indignity under which it has so long lain by the prostitution to secular uses of the sacred memorial of the death of the Saviour of the world.

If, Christian Brethren, you agree with us in our principles and sympathize with us in our feelings, you will not fail to use all your influence in promoting applications to the Legislature, in the ensuing Session of Parliament, for the repeal of so much of the Corporation and Test Acts as relates to the Sacramental Test. Permit us to remind you, that it is only by an unanimous and zealous appeal to the justice, and wisdom, and Christian feeling of Parliament, that we can convince the members of the Legislature that we are sincere in our representations of this grievance, or make an adequate and serviceable impression upon the public mind. At the same time, we implore, with all Christian meekness and brotherly affection, that you will be temperate as well as firm in both your measures and your language; that you will keep our great question pure from the admixture of any other, and especially political, considerations; and that whilst, as Englishmen, you set

\* See the Appendix, No. II., to Towgood's "Dissent from the Church of England," containing the "Case respecting a clergyman's refusing to administer the Sacrament to an open and notorious evil-liver, with the several opinions of Mr. Serjeant Hill, Mr. Madocks, and Mr. Hargrave."

forth your wrongs and claim your rights, you will also, as Englishmen, testify your attachment to the civil and political constitution of your country; and that, in the still higher character of Christians, you will manifest unbounded good-will to your fellow-Christians of all denominations:—for, as our venerable fathers in the Protestant Dissenting Ministry, in and about the metropolis, declared in a body, in their address to their Royal Patron, George the First, in the year 1717,—“Our principles are, as we hope, the most

friendly to mankind; amounting to no more than those of a general toleration to all peaceable subjects, universal love and charity for all Christians, and to act always, in matters of religion, as God shall give us light in his will about them.”

We commend you, Christian brethren, to the keeping and heavenly blessing of Him, who, by your Christian calling, hath set you for the defence of the Gospel.

Signed on behalf of the Body,

JOHN RIPPON, D. D.,

*Chairman.*

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### REMARKS ON THE DISCIPLINE OF THE FIRST CHURCHES.

#### No. I.

(To the Editors.)

GENTLEMEN,—I believe, that a satisfactory defence of congregational discipline, is still a desideratum in modern literature. We have many excellent works on the subject of Nonconformity generally; but I am not aware that we have any book which is confined to an illustration and defence of the great principles of Independency;—the principles by which we are distinguished not only from the Church of England, but from almost all parties of professing Christians throughout the world. We do not want controversy with any particular sect, so much as a clear and satisfactory demonstration, that the discipline of congregational churches is the institute of Christ; and that no human authority in the first ages of the church ever did dictate, or in succeeding ages ever ought to have dictated, any other ecclesiastical polity. If you think a few papers on this subject worth insertion, they are very much at your service. I merely premise, that I make no pretensions to any thing like a complete examination of the subject; as I write only to serve a temporary purpose, until some abler hand shall

vindicate the independency of Christian churches, and the liberties of Christian people.

Your's, &c.

R. H.

THAT the first Christian churches were strictly Independent,—that until the rise of the hierarchy every church was a voluntary society, fully competent, without foreign assistance, to manage its own affairs,—that it was esteemed the inviolable right of the people to elect their own officers, to preside merely by virtue of authority delegated by themselves; are propositions, the evidence of which is so full and satisfactory, as to promise the most important results, if it were frequently presented to the attention of professing Christians. Candid scholars, both Episcopalians and Presbyterians, both Lutherans and Calvinists, have frankly acknowledged, that the primitive churches were independent of each other; and that the people had and exercised the right of electing their own officers.

Indeed, among many evasions of these truths, it is hard to find a man stoutly denying them.

We sometimes meet with the assertion, that the evidence is not so complete as might be desired, and that probably no modern churches have adopted the exact discipline of the early Christians. We take high ground, which we hope to maintain, when we reply, that there is no part of doctrine or discipline controverted among Protestants, respecting which the opinions of the first Christians were so unanimous, and their practice so uniform, as those which related to the constitution of their churches, and the election of their ministers.

We are more frequently told, that the practice of inspired men is not recorded as a precedent to be observed in every age; but that church government is a sort of non-essential in religion, which may be varied by circumstances, that is, which must yield to the convenience or pleasure of any party.

Here, it is enough to ask, who gave us licence to depart from the apostolic model? What authority have we to change any part of the religion of Christ? Why is Christian discipline non-essential rather than Christian doctrine? Who dare thus distinguish, when both are taught in the same revelation, and sanctioned by the same authority? Have we any where in Scripture the slightest intimation, than it is less criminal to refuse the institutes, than it is to reject the doctrines of Christ? Is not our commission thus expressed, "*teaching them to observe all things whatsoever I have commanded you*"? Is the doctrine of non-essentials taught, or a permission to depart from apostolic regulations granted, in the solemn address of Paul to Timo-

thy—"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, *without preferring one before another, doing nothing by partiality*?"

We dare not make treasonable surrender of our allegiance to Christ. He is the King in Zion, and we must submit to his laws. When we say, that our churches are independent, we mean independent of each other, and of all human authority. They are not without law to Christ. The Lord Jesus is our blessed and only potentate. In his institutions, we dare not make the slightest alteration. We rest the defence of our independency, not upon any notions of liberty and right, however well-founded; but upon the authority of Christ, and the example of apostolic churches.

Let us now ascertain the discipline established by the apostles, and observed by the first Christians.

The disciples, who, after the ascension, assembled in an upper room at Jerusalem, and the number of whose names was about one hundred and twenty, may be considered as the first, though before the descent of the Spirit, a very imperfectly organized Christian church. The only act of this society, which the inspired writer has recorded, is the appointment of Matthias to the apostolic office. On that occasion the proceedings were exactly those of a voluntary society.\* Peter, as any member might have done, made a proposal, and offered good reasons for receiving it. It does not appear that he assumed any authority, though if he had it would have been by virtue of his apostleship. They appointed two; they prayed and said; they gave forth

\* Acts i. 15—26.

their lots; who but the hundred and twenty brethren, the only persons mentioned in the narrative?

This passage gives us an opportunity to introduce some remarks upon Mr. Bingham's account of the appointment to office in the primitive church. This learned defender of Episcopacy says, "in the apostolical and following ages, there were four several ways of designing persons to the ministry. The first of which was by casting lots; the second by making choice of the first fruits of the Gentile converts; the third by particular direction and inspiration of the Holy Ghost; and the last in the common and ordinary way of examination and election." Amidst all this parade of four several ways of designing to the ministry, Bingham virtually concedes that the pastors of the primitive churches were designated to office on the election of the people. He might as well have said clearly, and in a few words, what is evident from his own statements, that unless there was some especial direction from God, it was the universal rule and practice of the first Christians to elect their own pastors.

As to the first mode, by casting lots, we are referred to the appointment of Matthias. But certainly this was no designation to the ministerial office. Matthias was neither pastor nor deacon of the church at Jerusalem. He was admitted to an order of which every other member had been expressly and immediately appointed by our Lord himself. Thus granting that Matthias was appointed by lot, (which is not quite certain, as we shall hereafter show,) it was unfair to introduce this as an instance of designation to the ministry.

Bingham further introduces, to show that this was not the only

instance of deciding by lot, a canon of the council of Barcelona, appointing, in Spain, a designation to office, very like the proceedings on the ordination of Matthias. But this canon is too far from the apostolic age, to be of any moment in our inquiry. It is dated A. D. 599. In the corrupt state of the church, at the close of the sixth century, many irregularities in the appointment of its officers, may be easily detected. Yet even in this very decree, we find the appointment determined, partly by the election of the people, and partly by an appeal to the Lord Jesus. It enjoins two or three *to be elected by the consent of the clergy and people*, who shall present to the metropolitan and his fellow-bishops; and they, having first fasted, shall cast lots, leaving the determination to Christ the Lord. "*Duobus aut tribus, quos ante consensus cleri et plebis elegerit, Metropolitani judicio ejus co-episcopis presentatis, quem sors, praeunte jegunio, Christo Domino terminante, monstraverit, Benedicto Consecrationis accumulet.*"—*Concil. Barcinon. c. 3. Tom. 5. p. 1606.*

Thus, as we intend to show more fully, it was not till the rise of many abominations; not till the multiplication of gorgeous rites by Gregory, and other pontiffs; not till the canonization of the mass, the aggrandizement of the clergy, and the swarms of monks throughout Christendom, numerous enough to furnish immense armies, that the independency of the churches was completely destroyed, and their right of electing their own bishops entirely abolished. We wish it to be observed, that the appointment to office for any other reason than the choice of the people, was one of the latest, as well as one of the worst corruptions of the church.

"The second method of desig-

nation," says Bingham, "was by making choice of the first fruits of the Gentile converts. But we ask, who made choice of these men? If the people, this is only an instance of the general rule, the priority of conversion being considered a reason for election to office. If by appointment of the Holy Ghost, it is no exception to the rule we have noticed. In all the citations on this subject, such an appointment is referred to apostolic authority, which, as the apostles acted by inspiration, is equivalent to the designation of the Spirit. The principal, and indeed only valuable citation, is from Clemens Romanus, and satisfactorily explains the apostolic practice. *κατα χωρας και πολεις κηρυσσοντες, καθιςαντοι τας απαρχας αυτων, δοκιμαζοντες τω πνευματι, εις επισκοπους και διακονους μελλοντων πιστευειν.* Clem. Rom. ad Cor. Ep. i. § 42.\* Here the persons were approved by the Spirit; the language of Clemens is in accordance with that of the New Testament, intimating that two, not three orders, were appointed by the apostles: and the persons were appointed before churches were constituted, with a reference to future believers, *των μελλοντων πιστευειν.* In organized churches, as we shall hereafter see, even under apostolic superintendence, the right of election was in the people.

The third reason assigned for ordination, is the particular direction of the Holy Ghost. To this authority every Christian will readily submit. We merely observe, that, after the first century, few of the instances produced, will bear the test of severe inquiry; and that the supposed in-

timations of the Spirit only directed, but did not supersede the suffrages of the people. In fact, on these occasions, as well on others, the decision was with the laity. Their assent must have been gained. Thus, according to Eusebius, when the election of a bishop at Rome was turned in favour of Fabian, by a dove settling upon his head, it was the people, who, with one accord, cried out, He is worthy, and placed him in the bishop's chair. See Eus. Eccl. His. lib. vi. ch. 29. So at the election of Martin, Bishop of Tours, some expressions in the Psalm, on which a reader accidentally opened, being taken for a divine intimation, the people gave a shout, and carried his election by acclamation. Severus. Vita S. Martin. Such instances, as they are not the most ancient that might be selected, teach us how corrupt the church had grown before the people lost the sacred and indisputable right of electing their own pastors;—a right of which Episcopalians, Presbyterians, and Methodists, conspire to deprive them.

The fourth and last way of designation, says Bingham, was by the ordinary course of suffrage and election in the church. We have already seen, notwithstanding his evasions, that this was the invariable rule and uniform practice of the primitive church. Here we pause, and hereafter resume our inquiries into the independence of the first Christian churches.

#### SELECTIONS FROM THE MANUSCRIPT DIARY OF A NONCONFORMIST LADY.

In the troublous times of our forefathers, when duty and safety alike warned them to retire from the stormy scenes and pestilential at-

\* We hope to consider more attentively this section, as well as the curious note on it by Fell, and the still more curious one by Cotelierius.

mosphere of great cities, Diaries were in vogue. They furnished amusement and correction to their authors, and many of them have come down to our own times, bringing with them facts and illustrations of the manners and events of that period, such as history, amidst its pompous detail of wars and dynasties, deigns not to communicate.

The memoirs of Hutchinson, Baxter, Evelyn, Pepys, and Hyde, afford abundant evidence of the value of this now-neglected practice; and from such stores the impartial historian, now the heat of party violence has subsided, collects materials to illustrate the peculiarities of the age, "and with blunt truth acquaints us what they were." They have, however, generally been employed as powerful moral instruments intended for self-correction, and have been so recommended. "Add, says a devout writer of the last century, a *Diary*, or the account you keep of the state of your own souls. In your offices or shops you have the state of your trade in journals, ledgers, and other books of accounts: in your oratories, have *spiritual account books*, several reckonings stated and recorded between God and you."\*

Such a record, it has been well observed, might have the title of Marcus Antoninus's celebrated work, *τῶν τε εαυτοῦ*, "himself to himself," or, more literally, "the things which concern himself." Mr. D'Israeli mentions, in his *Curiosities of Literature*, the Diary of a Colonel Harwood, in the reign of Charles the First, entitled, "Slips, Infirmities, and Passages of Providence." And such a title might be given to the curious manuscript before me. It is a thin quarto volume, com-

prising about two hundred pages, written in a plain female hand, and characterized by the negligent orthography of the times.

Though without a name, yet it commends itself to the confidence of the reader, by the simplicity and piety which mark every page; and though it does not possess historical opulence, yet it is rich in those details of Christian experience, which have made the Diary of Mr. Joseph Williams, and the Memoirs of Mrs. Graham, deserved favourites with serious persons of every communion. I propose, therefore, to select some of those passages which appear calculated to interest your readers, and on which I shall presume to make occasional remarks.

The volume commences with the following reflections;—

"I doe thinke it my duty before it shall please the Lorde to take me to himselfe, to leave behinde me a true and faithfull accounte of God's mercys to me, and the manner of the spirits working upon my soul. The Spirit of God had begune his worke in the early days of my childhoode, and I have found great experiences of the Lord's tender love to me in Christ Jesus. O what fatherly care had the Lord over me in my maiden estate, and how has he kept me till now! Yet I must own never creature has more distrusted a good God than I have done. O how hard a thinge have I found it to believe what I had through the riches of grace experienced. O the feares and doubts that have bene in my spirit aboute my eternell estate; lying down and rising up, my feares here continued with me. Still I must confesse for the magnifying and extoling of the free and undeserved grace of God to me, that I have often experienced his great goodness in vanishing my

\* Bennet's Christian Oratory.



feares and causing me to hope for his free mercie through Christ. But as soon as the warme beams of God's love have bene withdrawn, my feares have retourned, and I have bene led to question whether all be not a delusion. Indeede, when I considered how fast other Christians grow in grace, and thought that I could not tell whether I grew at all, I was greatly troubled. It was then given me to consider that the way to have more grace is to improve what I have received of the Lord. This stirred up a resolution in me to consider and looke backe upon God's past kindness to me, and tell to others what he hath done for my soule. I now implore, through the gracious promise of my Lorde, the assisting grace of the Spirit, that he may bring all things to my remembrance, and that bye his helpe I may declare what the Lord hath done for my soule."

The narrative of her early religious history succeeds. The following account of her early loss, child-like reflections thereon, and extraordinary recovery from sickness, will be read with interest.

"It pleased the Lorde to laye much sicknes and weakness upon me from my mother's breast, and my being so sicklie endeared me the more to my mother than any other of her children. About the age of 10 yeares, it pleased the Lorde to take my mother from me by death, and though I was but young, I had a great sense of my losse, which did cause many thoughts to arise in my minde. Fearing, now I had lost my mother, that no one else cared for mee, I thought in myselfe that if God would visibly owne me as one of his people, that my father would love me more than he did. These desires were surely the motions of God's Spirit in me, therefore did

the Lorde take notice of mee, and did visibly own such a poore silly worm to be one of his deare children. O, I can say, when I was forsaken of my mother, then the Lorde tooke me up."

"The following accounte of the maner how I was taken was firste written by my father, and now written by myselfe, that I may declare God's goodness amongst his servants, in answering the requests which were then put up to the Lorde on my behalfe.

"On Wensday, July 13<sup>th</sup>, 1649, about fore of the clock in the afternoone, my daughter Elenor, of the age of aboute 13 yeares, was taken suddenly very sick, and grew light-headed, and within the space of one houre begane to have an inwarde and great conflict with Sattan, and being as it were in a trance, she prayed much, uttering such words as she usually did in her prayers.

"Then she uttered these and many such-like words—

"O, who would have thought in the morning that I should have died before night.

"I am going into hell, where all drunkards, blasphemers, and liars are."

"I have bene a liar—I have bene proude. O take warning by me, and do not sinne against your good God! O the devil will carry me away. But Christ is stronger than the devil. Canst not thou, O Lorde Jesus, gett me out of his power? I know thou wilt! Why dost thou delay? Why, Lord, dost thou not come and deliver me?"

"O lay my head upon the stone where thou layest Jacob's head, and blesse me as thou didst blesse Jacob. I will not lett thee goe till thou hast blessed me."

"After she lay still some time, she raised herselfe on the bed, and with a smyling countenance ut-

tered, 'He telles me, he hath pardoned all my sins for his name sake. Looke, now looke, he is preparinge a robe of righteousness for me—now he is writing my name in the book of life, and says I shall live with him for ever, yea, and with all his saints, even with Abraham, Isack, and Jacob, Samuel and Daniel, and all his holy ones. He hath made me as righteous as they, for they have only Christes righteousnesse, and so have I.'

'O my friends, see how good the Lorde is to my poore soul! Now he pours the oil of gladness into my soule! Let me alone—let me alone, that I may goe unto him—O welcome sweet Lord Jesus—Now he is come into my soul, why will you not bid him welcome. O welcome, welcome sweet Lord Jesus.'

"Many more such glorious expressions did she utter for the space of three houres. She delivered these sayings with such a smyling countenance as was very wonderful to see. She then complained of thirst, and grew seemingly to us very heart sicke. She neither looked up or opened her eyes, or even her teeth, to take a spoonful of any thing. She then strove to goe, as she said, to Christ, so that four were employed to holde her, and some times were enforced to put forth very much strength to keep her in bed. They then lett her goe to see what shee would doe when she soe earnestly desired to goe to Christ, but she fell on the ground, and had noe strength at all to stand; and whilst her limbs were at libertie, she beat them through the earnestness of her desire. There being a Christian meeting at my house at that very time, prayer was made unto God for her, and about halfe an houre past six there were many friends in the chamber

with weeping eyes, beholding her. I then went to prayer by her bed side, and as soone as I had uttered this request, that God would both pardon my sins and hers, whatever they might be, and that he would immediately restore her, and command the distemper to cease—she immediately opened her eyes, and looked up round about her, on which I earnestly desired the Lorde to give her strength to go down and declare his goodness to his assembled servants, that it might be a signe to them of his presence amonge them in their meetings, and that he would do it for the sake of Christ, who had purchased whatsoever a poor sinner should aske in his name—when after manie more such petitions, I ended my prayers, and laid my handes on the bed to rayse myselfe off my knees, she reared herselfe up on the bed and said, 'Father, I thanke you, God has heard your prayers;' and she immediately rose up, and went down and continued very well. Praise, honour, thanks, be unto God's holy name."

Extraordinary as this occurrence was, yet I am happy to find, that it produced no fanatical effects upon the mind of Elenor, either at that time or afterwards. She regarded it, indeed, as a wonderful answer to prayer, and as confirmatory of the apostolical declaration, *that the prayer of faith shall save the sick*; but there is no reason from her journal to suppose, that she rested her hope of salvation upon the impressions of an imagination, most probably at that time disturbed by disease. Therefore in the next paragraph she says,

"I must own y<sup>e</sup> hardnes and insensibleness of my spirit, that I was not at all sensible of all the great grace and kindness of God to me; but for a considerable

time after this I went on in a formall way professing to serve the Lorde."

"And now through the helpe of the holy Spirit, I will declare in what way and manner He wrought upon my spirit in my first conversion. I was from my childhoode well instructed in the truth, and blessed be God for the devoute example that was sett before me in my father's holy life. I was, therefore, never suffered to brake forth into any grosse evils. The temper of my mind was fearfull and timid. Satan knowing my weakness, suited his temptations accordingly, and threw such suggestions into my mind, that I was afraid to go up and down the house; but these feares have very often driven me as by force to pour out my complaints before the Lorde.

"At other times I have had such a great sense of my lost estate, that I have looked on the dumbe creatures, and have thought how much better their condition than my owne whilst out of Christ—these have made me runne to godlie prayer, and there I have had reliefe. My mind was also awakened to these duties, by considering the shortnes of life, and that if I died without Christ I am undone for ever!

"It pleased the Lord to stir up in me holy purposes, and resolutions of giving up myselve to him. To a constancie in his worship and ways, choosing God to be my God—his way for my ways, and his people for mine for ever."

(To be continued.)

#### MISCELLANEA BIBLICA.

##### No. VII.

*The Child born.*—Isa. ix. 1—7.

1. But there is not darkness where it was spread abroad:

At the former time, he treated with contempt

The land of Zebulon and the land of Naphtali;  
At the latter time, he maketh them glorious.

- Towards the sea, on the coast of Jordan, in Gallilee of the nations,
2. The people that were walking in darkness see a great light;  
They who dwelled in the land of the shadow of death—  
The light shineth on them.
  4. Thou increasest the nation; thou augmentest their joy;  
They rejoice before thee like the joy of harvest,  
Like as men exult when dividing the spoil;
  4. For their burdensome yoke, the rod for their back, the staff of their taskmaster,  
Hast thou terribly broken; as in the day of Midian,
  5. When every warrior put on his greaves with trembling,  
And the nightcloak was rolled in blood,  
And became a burning, food for the fire.
  6. For unto us a child is born; unto us a son is given;  
And the government shall be committed to him;  
And his name shall be called,  
The Wonderful, The Counsellor, The Mighty God,  
The Eternal Father, The Peaceful Prince;
  7. The increase and prosperity of his government are endless;  
On the throne of David shall he sit,  
And over his kingdom shall he rule,  
To administer it, and to maintain it, most righteously;  
From this time forth, for ever and ever.  
The zeal of Jehovah of hosts shall perform this.

Of this prediction there are three parts.

I. The scene of its accomplishment, ver. 1.

1. "Spread abroad," *פָּרַץ*, is generally taken as a verbal noun from *פָּרַץ*; and this might unquestionably be the case; for, with a slight variation of the pointing, the same word occurs, Job xxxvi.

16. Thus considered, however, the meaning, as every attentive reader must have observed, is embarrassed. The word in question may, with equal propriety, be considered as *part. hoph.* of *פָּרַץ*, which, besides the meaning of pouring forth, has that of placing.

or spreading abroad. (See Josh. vii. 23; 2 Sam. xv. 24.) It is thus rendered above, in construction with סוּרָה, "darkness."

"In the former time"—"in the latter time." The periods here contemplated are the Mosaic and the Christian dispensations. "He treated with contempt." This is the literal signification of the verb חָקַל, as is "he made glorious," that of הִכְבִּיר. There is no nominative expressed, and perhaps the more correct rendering in English would be, by the passive agreeing with the regions mentioned. Zebulon and Naphtali were, excepting Asher, the northernmost settlements of the twelve tribes; at the greatest distance from the Temple, and from the abodes of their kings. The people of those parts were proverbially ignorant and irreligious. Thus, both by the dispensations of Providence, and in the general esteem of the nation, they were despised. But "at the latter time," i. e. during the ministry of our Lord, they became glorious. There he chiefly dwelt, most frequently preached, performed very numerous miracles; and from thence he chose his apostles. See Matt. iv. 14—16. The same parts are otherwise denominated, in what is usually considered the conclusion of this sentence, but which is more correctly understood as the beginning of the following. "Toward," דָּרָךְ, commonly "the way;" it has also the adverbial use here assigned to it, (see 1 Kings viii. 48; Ezek. viii. 5,) which the absence of a prefix shows to be more appropriate in this place.

II. The happy change to be accomplished, ver. 2—5.

Ver. 3. "their joy;" לֵא, the negative, is inappropriate. Most translators have therefore adopted the marginal reading, לֵי, and are here followed. "Harvest" was

an occasion not only of national, but of sacred joy; it was one of the seasons for assembling before Jehovah. (Exod. xxiii. 16.) Hence the propriety of the expression, "they rejoice before thee."

4. "Burdensome yoke:" literally, "yoke of his burden," which is here correctly divested of its idiom. "Rod for their back:" literally, "of their shoulder;" שֵׁכַם is the upper part of the back, where burdens are borne, and stripes were inflicted on slaves. The people are represented as groaning under oppression, pressed down with burdens, urged on by taskmasters, and lacerated by stripes. Whatever reference there might be to the civil condition of those parts, at the time predicted, the chief reference is undoubtedly to the state of moral slavery, into which they were reduced, bowed down with grievous burdens, which neither they nor their fathers were able to bear. "Hast thou terribly broken." The verb signifies both to dash in pieces, and to terrify: I have associated the ideas—"In the day of Midian." The allusion is to the history recorded, Judges, chap. vii. Gideon with his chosen band surprised the Midianitish army by night. The sudden blowing of the trumpets, and display of lights in all quarters, roused that numerous host in the greatest alarm; and before they had time for completely equipping themselves, they rushed on each other. These circumstances are poetically described in the next verse, which has been misunderstood by most translators. G. B. Funk, a distinguished orientalist, appears to have been the first who justly illustrated the idea of the sacred penman. (Dathe in loc.)

5. "Every warrior, &c." כָּל מִלְחָמָה. The terms no where else

occur in the Hebrew Scriptures; but various modifications of their root are of frequent occurrence in Chaldee and Syriac, in the sense of putting on shoes, or greaves. As a literal rendering would, in English, be peculiarly awkward, the sense of the passage is expressed as nearly to the original as convenient phraseology would allow.—“Night-cloak:” שְׂמֹלֶה, is an ample robe worn by the orientals when at rest, (Gen. ix. 23; 1 Sam. xxi. 10.) and used as their covering by night. (Deut. xxii. 17.) —“And became a burning.” It was customary for a victorious army to heap together, and consume by fire, the refuse of the spoil.

III. The cause of the change here foretold, ver 6, 7.

6. “Committed to him:” literally, “be on his shoulder;” the import of the figure is, that the weight of public administration should lie upon him. (Comp. chap. xxii. 22.)—“His name shall be called:” literally, “he, or, one shall call,” which is best rendered in English by the passive. The idiom is of frequent occurrence, especially in the use of the present verb.—“The Wonderful,” is clearly a separate title; had it been intended to qualify פָּרָה, it must have followed that noun.

7. “Shall he sit?”—“shall he rule.”—These supplements are plainly implied in the construction, and in the Hebrew amount to no more than an ellipsis of the substantive verb, which is of very common occurrence.—“Most righteously:” literally, “in judgment and in righteousness,” which is, here, and in many other places, a well-known form of expressing the superlative, by two synonymous words.

H\*.

## QUERIES ON BUILDING CASES.

(To the Editors.)

GENTLEMEN—In reading the “Remains” of the venerated Andrew Fuller, by his friend and amanuensis, Mr. Morris, I was much struck with a paper, entitled, “Remarks on Public Collections for building Places of Worship.”

Persuaded of the truth and justice of those remarks, and gratified by the important queries he proposes on this subject, I felt desirous that those of your readers who have not seen that interesting volume should sympathize with me in my convictions and pleasure, and determined, therefore, to extract part of them for insertion in your valuable miscellany. This determination I have carried into effect; and hoping that these “queries,” with a few others, may meet with your approbation, and trusting that they may be the means of reducing the number of those “begging excursions” which are now so frequently made, and of counteracting that spirit of worldly policy which induces so many congregations to enlarge or rebuild their places of worship at an enormous expense, which they are totally unable to defray, in the hope only of a prospective increase to their numbers and respectability,

I remain, Gentlemen,

Your's, with great respect,

HONESTUS.

“1. OUGHT not congregations to be contented with places of worship suited to their circumstances?”

“2. Is there not often more zeal exercised about the outward building, to gratify a popular taste, and appear with a sort of secular grandeur to the world, than there is manifested to enlarge, beautify, and build up that truly spiritual edifice, the church of God.”

“3. If professors have a proper regard for real Christianity, personal and social, they will not be at a loss for a place to assemble in, to observe the laws of Christ. When this was the case in the first age, and the greatest part of the second, do we read of any such thing as collections for building

houses of public worship? They had no stately temples; their collections were only for their poor brethren, and the expenses of their several societies.

"4. Is there not oftentimes as much money spent by our modern collectors, in travelling from town to town, as would provide a decent place of worship for most of our congregations?

"5. Are the monies thus collected always invested in hands which the majority of the society most approve? I am misinformed, if this be universally the case.

"6. Would it not be better to confine these collections to districts, when the state and circumstances of the congregation are known?

"7. Should not ministers and respectable persons be very careful in signing recommendations of petitions, when they are not well acquainted with the particulars of the case? I have known this to be too often done, in order to get rid of the petitioners, and send them off to another congregation."

To these important queries may be joined three others.

8. To those recommendations which ministers may conscientiously give from intimate knowledge of the circumstances of the "case," is it not very desirable that the dates of the month and year should be affixed? It is a well-known fact, that some "cases" are now, or have very lately been, before the public, whose recommendations were given from ten to fifteen years ago.

9. In all applications, ought there not to be a particular inquiry made into the necessity for the erection, enlargement, or re-erection of the building—the circumstances of the people—the efforts they themselves have made, both previously and subsequently to

the commencement of the building; and then should not the subscriptions be given or withheld according to the merits or demerits of the "case," and not according to the character of the applicant, as he may be bold or diffident in his solicitations?

10. As there will occasionally arise a necessity that "a case" should be submitted to the religious public, and as the establishment of a general building fund seems impracticable or inexpedient, would it not be desirable, that, in large towns, where there are several dissenting congregations, a united committee, for the examination of cases, should be formed—and that the people should be earnestly requested to relieve no case whatever, which had not the sanction and signature of the committee—or in small places, where a committee is unnecessary, the signature of the resident minister?

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#### A WORD TO THE DEPUTIES.

(To the Editors.)

GENTLEMEN—It is said that "a word to the wise is enough." I have been between twenty and thirty years connected with a congregation of Dissenters, one of the oldest in London, who have sent Deputies from the time of their first appointment in 1732. In looking over their lists, I believe it will be found, that till very recently, the same persons were almost constantly elected on their Committee. This evil, for such I suppose it came to be regarded, was attempted to be remedied in December 1814, when it was resolved, "That no Deputy be eligible to the Committee for more than three successive years." This not producing the intended effect, or to a very limited extent, another resolution was passed, January



1823—"That, in every annual election of the Committee of this Deputation, there shall be at least three Deputies who have not before been on any Committee of this Deputation during the last ten years." This forced an opening for some new members of the Committee; but still that which custom had now made a sort of presumptive right, a hallowed enclosure, on behalf of those who had been so long on the Committee, continued to operate on their behalf so powerfully, that they could be spared only during the year of their ineligibility, and they continued to meet their old friends again, on the day they became eligible for the re-election; so that, notwithstanding the introduction of some *stirring spirits*, there is yet, it is apprehended, room for just complaint on the part of some congregations and individuals, as it respects the present formation of the Committee. The Deputies, at their annual elections, whatever be the exigencies of the times, seem disposed not to disturb any of the worthy old members of the Committee, who have the grand qualifications, as they have been

esteemed, of representing the dissenting congregations, of being *rich and respectable*, as the phrase is, whether they are capable or not of giving their attendance, or whether their attendance is of any service or not. The consequence of this mode of proceeding has been, and is, that you may find one congregation sending two Deputies, who shall be both members of the Committee, and another congregation continuing to send Deputies for ninety years successively, who shall never have the satisfaction of seeing one of their Deputies elevated to the honour of being on the Committee. I am not greatly concerned whether these remarks will have any influence to break the uniformity of election to which I have referred, but I thought it a subject not unworthy of notice, especially at the present juncture, when much is expected from the activity and exertions of the Deputies, as the annual election both of the Deputies themselves, by the dissenting congregations, and of their own Committee, is at hand.

I remain,

Gentlemen,  
AN OLD CONTRIBUTOR.

## ORIGINAL LETTERS.

XLIII.—*Mr. Robert Steed to Mr. Philip Cary, Exeter Jail.*

The following interesting letter was written by Mr. Robert Steed, pastor of the Baptist Church, assembling in Currier's Hall, from 1691 to 1703. It is addressed to a Mr. Robert Cary, an Apothecary of Dartmouth, who wrote some celebrated works on Baptism, and who, about the year 1660, was confined in Exeter Jail for the cause of Christ. From papers in the hands of some of the descendants of Mr. Steed, in Devonshire, it appears that he was brought up to the medical profession, which he relinquished about 1660, and spent the following twenty

years of his life in visiting and consoling afflicted churches, and pious individuals, who, in those troublesome times, were called to suffer for conscience sake. There are about thirty of his letters in the hands of our esteemed correspondent, who has promised to favour us with copies of them for insertion this department of our work.

*To his dearly beloved Brother, Philip Cary, at his Lodging, Exon Gaol.*

The salvation of the righteous is of the Lord.

5th. 8m. 1660.

DEARLY BELOVED BROTHER,—The consideration of that condition into

with you are brought, and as yet continued even to be a prisoner for y<sup>e</sup> cause and testimony of Jesus X<sup>t</sup>, is matter, many times, of great consolation, as well as of lively compassion. It is true your present state hath somewhat a bad aspect to y<sup>e</sup> eye of reason, you are driven from the creature, but it is to the Creator; you are deprived of outward liberty, that you may enjoy inward enlargement; you are taken from y<sup>e</sup> streame y<sup>t</sup> you may have converse with the fountaine, and can this be for a lamentation? Before your triall you were in a capacity but to enjoy y<sup>e</sup> ordinary food your fellow brethren do partake off; but now you are in a way to have choice food, honey out of y<sup>e</sup> rock, angels bread for your dayly fare. The love of God, y<sup>e</sup> power of X<sup>t</sup>, y<sup>e</sup> prayers of saints are all on y<sup>e</sup> wing for your present welfare, in y<sup>e</sup> state you are in, and can this be counted misery? You are deprived, indeed, of constant refreshing society, not only of y<sup>e</sup> society of your deare relatives, but of your fellow prisoners; but are you left alone, are you not in a posture to have more intimate and immediate converse with your Lord and king by y<sup>e</sup> spirit? Now you have time to be instant in secret crys, frequent in heavenly meditations, whereby you may be filled with joy and consolation; and can this be matter of complaint? What is it suffers? only the flesh a little confinement, and will you be any loser by its being under y<sup>e</sup> yoke? you have now the advantage to mortify those unruly lusts and passions y<sup>t</sup> have warred against your soul, and disturbed your peace. Behold our King is coming, like a roe or a hart over the mountaines of Bethor, to revive his work, to release his prisoners, to avenge himself of his adversaries; he is even at the doore to decide y<sup>e</sup> controversy, and to appear in his glory; and dothe not this call upon all the saints to minde theire high and great concerns, to be preparing to meet him who is coming to raine downe righteousness upon them? And doe not you enjoy a choice reason for this? now you have time (and I hope you doe improve it,) to search and to try your owne ways, y<sup>t</sup> you may discern and throw out every uncleane thing: now by pure and holy contemplation, you may take a view of y<sup>e</sup> glory of your King, of the dearness of his love, of the glory of his excellency, till your soul be filled with love and praise, till you be trans-

ported with admiration, and conformed to his glory; and is not this a choice privilege? You may now be in heaven all the day, no busines to divert you, nothing to disturb you, saints to be your daily visitants, with whom you may take sweet counsell, and above all, y<sup>e</sup> Comforter, y<sup>e</sup> Holy Spirit will now come unto you, and abide with you. Oh! then can a disquieting thought arise? or if it appeare, shall it be entertained?

Should it not be (I hope it is) thy care to know how to walk sutable to such rich mercies, and to manage such precious opportunities to his praise, should you be found squandering away such precious precious houres in vaine thoughts, idle dreames, sordid sluggishness, or foolish talk, what an abomination will it be, what a provocation to the eyes of his glory. And if he should once withdraw, and leave a soul alone in prison, and permit the tempter to be the soules companion, what a case would such a one be in. A man's own house and home, his dearest relations, his sweetest outward enjoyments, prove but sad and dolefull to him when y<sup>e</sup> Lord hath hid his face. What then will a prison be in such a time as this; when the heavens are blacke over us, and y<sup>e</sup> earth bloody under our feet, without the Spirit to cheare and to supporte the soule. What care then should be taken to walke in the feare of God all y<sup>e</sup> day long, to be very diligent least he should depart from us. I hope you are by the Lord taught these things in power, soe y<sup>t</sup> you are abounding in y<sup>e</sup> work of y<sup>e</sup> Lord, growing up as a calve in the stall, soe that your prison will prove but a scowering place, a refining furnace, that you come forth as gold shining with y<sup>e</sup> glory of Christ upon you. Now is the time in which you may thrive, in which you may be furnished with y<sup>e</sup> choice jewels of the King's treasure, a season for you to get a rich stock of heavenly furniture; if it should be neglected, you may be delivered as to the outward man, but your soul will remaine in greater poverty and bondage than ever. I hope you do not forget y<sup>e</sup> Lord's precious ones whom the enemy hath appointed for the slaughter, theire time of tryall and execution being, in the enemy's account, at hand.

It is said the Lord heares the groaning of the prisoners, which seems to hint as if he had a peculiar regard to the cries of the imprisoned ones. Oh, then, be

you much frequent and earnest in pouring out your soul before God, y<sup>t</sup> he would appeare and deliver his turtles, his darlings from y<sup>e</sup> power of y<sup>e</sup> dog wh<sup>ch</sup> I hope, ere long shall be accomplished. I cannot enlarge, only my desire is y<sup>t</sup> you may rejoice in your portion, and in that honour which y<sup>e</sup> Lord hath put upon you to be a sufferer for his glorious cause; and y<sup>t</sup> you may walk humbly before him, lying at his feet, whereby you may be in a capacity to enjoy him, in whose presence is fullness of joy.

These few lines I have written to you, desiring they may be of advantage to your soule. The Lord make you of a very serious weighty spirit<sup>t</sup> y<sup>t</sup> may take in divine impressions, according as they are presented, whether for direction or for consolation. Finally, let me heare from you how it fares with your soule in prison. But it may be I shall be with you next weeke, if the Lord direct my way unto you. The Lord keep you spotless till the day of his appearing; strengthening your soul with might, that you may hold out without weariness and fainting.

I remaine,

Your affectionate Brother, and fellow waiter for everlasting glory,

ROBERT STEED.

P.S.—All your naturall and Christian relations are well; these, and other lines had been written before this, had not some spoken of hopes of your enlargement before this time.

XLIV.—*From the Rev. John Wesley to the Rev. Charles Wesley.*

The Rev. J. Wesley, having been deeply interested with the Moravian Brethren when in Georgia, resolved to visit their settlements in Germany, and left England, with Mr. Ingham, for Hernhutt, June 1738.—The following letter was written in the journal.

Uthp, July 7, Old Stile, 1738.

DEAR BROTHER,—I am now with the Count, at his uncle's, the Count of Solms, five or six hours from Marienburg; and have stole an hour to let you know that hitherto God has been very merciful to us in all things. The spirit of the brethren is beyond our highest expectations: young and old they breathe nothing but faith and love at all times, and in all places. I do not therefore concern myself with smaller points, that touch not the essence of Christianity;

N. S. No. 37.

but endeavour [God being my helper,] to grow up in these after the glorious examples set before me; having already seen, with my own eyes, more than a hundred witnesses of that everlasting truth, "Every one that believeth hath peace with God, and is in Christ a new creature." See therefore, my dear brother, that none of you receive the grace of God in vain; but be ye also living witnesses of the exceeding great and precious promises, which are made unto every one of us through the blood of Jesus. Adieu. JOHN WESLEY.

XLV.—*Dr. John Erskine, of Edinburgh, to the Rev. G. W. Whitefield.*

Kinross, 24th August, 1748.

REV. AND DEAR BROTHER,—I received your kind letter about three weeks ago; and it gave me the greater joy, as a month before there were accounts in the London prints of your death, and from what New England friends had writ ab<sup>t</sup> your indisposition, I dreaded the report was true. The affairs, both civil and religious, of our country have taken many surprising turns since you was w<sup>h</sup> us; and as you express it, many that were first are last. I take it that Edin<sup>r</sup>. was the place in Scotland where your ministrations were most signally blessed, for though in this parish there were above a hundred subjects of the late revival, yet none of them dated their awakening from your sermons; but from those of Mr. Burnside, their late pastor, and of other neighbours. But in Edin<sup>r</sup>. a great and glorious work was begun. Multitudes brought to the inquiry, what shall I do to be saved, who, till then, Gallio-like, cared for none of these things. I had occasion to be intimately acquainted w<sup>t</sup> a considerable number of young men, who were at that time awakened; we often took sweet counsel together, and went to the house of the Lord in company, and I scarce think I ever spent my time so delightfully as the winter you left Edin<sup>r</sup>., having frequent opportunities to joyn w<sup>h</sup> these lively Christians in prayer, praise, and Christian conference. I know of none of them, but one who seems to have apostatized.

But as for the ladies at that time under serious impressions, I am afraid things have not turned out so favourable

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as to the greater part of them; if one may judge from appearances, the gayeties and follies of life have got as much room in their hearts as before. Yet I cannot but hope, some who have gone unwarrantable lengths in conformity to the world, have the root of the matter in them, and will yet be roused from their present lukewarmness and stupidity.

The bulk of these in this congregation, who about six years ago seemed to be planted in the house of the Lord, appear to be growing up and flourishing in his holy courts, and some of them have made very amazing advances in knowledge, faith, and holiness. But alas! no new awakenings are heard of amongst us. You and all who have influence at a throne of grace have need to wrestle for the return of these golden showers amongst us, wch seem now restrained. Sabbath

last, my wife was safely delivered, through the mercy of God, of a second son. I hope my family will have at times a share in your prayers. You have, no doubt, heard of the death of Lord Reay, my wife's father. For some time before, his assurance of the love of Jesus had waxed every day stronger and stronger. I desire to pray that you and all every where engaged in the same work, may see Satan as lightening, falling from heaven before them, and the pleasure of the Lord prospering in their hands.

I am, Rev. and Dear Brother,

Yr most affect<sup>d</sup> and most obliged,

JO. ERSKINE.

Remember me to Mr. Jenkins. Let me know if you have seen my printed acct. of my dear friend, J. Hall, who was in my opinion one of the most eminent subjects of the late revival.

## POETRY.

### THE CRYPT.

"The centre aisle is perfect, so far as it extends; and its perspective view would still gratify by its gothic grandeur, were it not intercepted by the coffins which crowd the whole *crypt*, so as barely to permit the passage of the visitor. —Much surprise was excited by the appearance of an immense *spider's web*, which, like a vast sheet of dusty drapery, was suspended from the higher coffins to the wall behind, and hung droopingly over those below."—*Storer's History of Clerkenwell.*

"HEAPS upon heaps" might he of Zorah boast  
Who judged the tribes of God full twenty years,  
And spread o'er Palestine the terror of  
His single arm. "Heaps upon heaps!" with this  
Frail weapon have I slain a thousand men.  
Ah, vain display! Here reigns a monster who  
At length slew thee; and still with unimpair'd  
Address, to overthrow the fairest works  
Of God stalks forth. Angelic forms, touch'd by  
The venom of his frigid hand, are turn'd  
To rottenness and dust; and prone before  
His peerless might the sturdiest human  
Strength must fall; nor shall his reign  
Terrible end, till He appears, till He,  
Th' almighty Son of God, triumphant comes,  
To be "thy plagues," grim Death. This dreary  
Cave of triple aisle, is but a little  
Nook, a speck in thy wide-spread domain, thou  
Cruel and insatiate foe to man. Oh!  
Could the spacious earth cast off at once  
The flimsy cover thrown upon thy spoils,  
The living would appear outnumber'd, far  
Outnumber'd, by the dead. But here is more

Than may suffice to show the common end  
Of sin-degraded man, and teach again  
A lesson, trite indeed; which, like a tale  
Retold, ungrateful and prolix, alas!  
Hath lost its weight; yet these decrepit steps  
Clogg'd with the clay, perchance, of human dust,  
Who can descend, and with a thrilling awe  
Unvisited, tread this abode of death.

Lead the dim taper down that gloomy aisle,  
With foul obstruction closely cramm'd up to  
Its dusky roof; here are the mould'ring wrecks  
Of generations past, and families  
Extinct. See o'er the narrow tenements  
The spider's web enwreath'd, hangs mantling down  
From pile to pile: nor is the labor vain;  
Impell'd by instinct sure, the reptile seeks,  
And finds among the dead, the means of life.

The light gleams feebly on the faded hue  
Of that late costly chest, richly emboss'd  
With gilded studs, and with devices rare.  
A nearer view reveals the record of  
A name, acknowledged once, perhaps, with zeal  
Obsequious and profuse; obliterate  
Now, save in this fetid vault. Depressed, the  
Taper burns with fainter ray; then cautious  
Add another, and another flame, for  
Should mischance occur, darkness in this drear  
Cell would be no welcome guest; long ages  
Shall roll on, and not one gleam of daylight  
Visit here. Yonder, trick'd out in all the  
Neatness art bestows, lie some new trophies  
Of devouring death; how ill accord that  
Cleanly grey, and those bright ornaments, with  
Such a scene! but noxious still, and damp the  
Vapours float, assimilating all. This  
Splendid case, lodged on the rude and litter'd  
Earth, contains what once was gay, was thoughtless,  
And secure. Vain dissipation mark'd her  
Brief career of life, and dire approach of  
Death impoison'd every thought: she raved her  
Trembling soul away in black despair, and  
Wild delirium causeless took the blame.

There slumbers, who in heedless youth her heart  
Resign'd, nor could the boon retrieve, although  
Her kind regards were met by deeds perverse;  
Too soon in all its hateful latitude,  
The penalty upon her weaker sex  
Imposed, she felt. "Unto thy husband thy  
Desire shall be, he over thee shall rule."  
A maiden, and a wife, her peace he broke,  
And when a mother, ruthless, broke her heart;  
Ingrate, his adverse purpose still he plies,  
Down hunts her to the gates of death, and here  
His persecutions end. O! by the torn  
And bleeding breasts of parents, sisters, friends,  
Withhold, ye fair, your strong affections from  
A selfish churl;—unworthy of your love.

There, at last in narrow space confin'd, lies,  
Mute and motionless, a sullen corpse. He  
Stormy raised his impious voice against  
The sovereignty of God, and curs'd the pains  
Which might have bless'd his soul: for stricken oft,  
Yet still reprieved, he harden'd more his heart,  
Till death advanced to strike a final blow.  
Hopeless he looks around;—is there no help?  
“None but in God.” He hears: disdains: expires.

Bid every grateful feeling rise, and from this  
Doleful prison house, where every horror dwells,  
Ascend in praise to Him who interposed  
Between thy soul and ghastly Death, disarm'd  
Him of his sting, and brought to light life and  
Immortal joys. This awful havoc soon  
Shall cease, destruction sweep the loathsome grave  
Away, and Death himself for ever die.

J. S.

## SONNET.

—“And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever—that there should be Time no longer.”—Rev. x. 6.

ONE foot was on the sea; upon the earth  
The other rested; and his giant form,  
Robed in black tempest, hurricane, and storm,  
Towered to the Heaven of his celestial birth.  
His visage was all brightness—mortal eye  
Could not behold its lineaments, or bear  
The radiancy of glory blazing there.  
Anon—he raised his red, right hand on high—  
And lightnings followed it, and thunders rolled—  
And then, he bade the wheeling spheres stand still;  
And, by His name who *was*, and *is*, and *will*  
For ever be, that mighty Angel swore—  
“Thy last dark hour, Mortality, is told—  
Eternity hath dawned—and Time shall be no more!”

Airedale College.

T. R. I.

## TO A NIGHT-BLOWING FLOWER.

MYSTERIOUS stranger! who art thou,  
Diffusing odours all around;  
When nature's beauties are unseen,  
And earth lies wrapt in sleep profound.

The sun has long since sunk to rest,  
Beneath a gilded western sky;  
The busy haunts of men are hush'd,  
And nought is heard save trouble's sigh.

The warbling songsters of the grove  
No longer now their tribute raise;  
And not a voice through all the wood  
Is heard, to chant its Maker's praise.

Night, in her sable mantle clad,  
Approaches now with rapid stride;  
And death-like silence in her train,  
Extends his empire far and wide.

But thy soft odours fill the air,  
And send abroad a rich perfume;  
As if to make perennial day,  
And dissipate night's deepest gloom.

Ah! lovely plant, to me unknown,  
But harbinger of future good;  
I hear by thee a lesson taught,  
That's better felt than understood.

'Tis thus that true religion's power,  
When all is still and dubious round,  
Sheds its sweet influence o'er the scene,  
And cheers a darkness as profound.

Like some celestial plant that grows  
In paradise, above the sky;  
'Tis sent to heal all mortal woes,  
And yield a fragrance ne'er to die.

SIGMA.



## REVIEW OF BOOKS.

*A Hebrew and English Lexicon to the Old Testament; including the Biblical Caldee. Edited, with Improvements, from the German Works of Gesenius, by Josiah W. Gibbs, A. M., of the Theological Seminary, Andover, United States.*—London: Howell and Stewarts. £1. 5s. 1827.

MOST sincerely do we congratulate the friends of biblical literature in this country on the appearance of the present invaluable accession to our means of accurately and soberly ascertaining the sense of the Old Testament Scriptures. In no department of sacred learning have the wild vagaries of a playful imagination, or the stubborn hardness of preconceived opinions, and favourite theological theories, produced greater confusion, and thrown more formidable bugbears in the way of the youthful student, than that of Hebrew philology. The very facts, that some of the documents comprized in the sacred volume are upwards of *four thousand* years old, and were penned several centuries before the Greeks became acquainted with the use of letters; and, that a period of not fewer than *twelve* centuries intervened between the composition of the earliest and the most recent of its records, together with the wide difference which is known to exist between the forms and structure of the oriental languages and those of western Europe, present considerations which are of themselves sufficiently intimidating, and calculated to make a beginner despair of ever acquiring a satisfactory knowledge of the language in which it is written: but when, in addition to these facts, we reflect on the various conflicting systems of Hebrew Grammar and

Lexicography, the high-pretending but contradictory hypotheses of divines eminent for their erudition and piety, and the circumstance that few years elapse without some production of novel and original claims being obtruded on the attention of the theological world in reference to this subject, it really cannot be matter of surprise, that numbers, even of those whose sacred engagements would naturally lead them to cultivate the study of Hebrew, are induced to abandon it as altogether unprofitable and vain.

Such as have never particularly directed their attention to the subject, can scarcely form any idea of the widely-diversified views that have been entertained respecting the only proper and legitimate methods by which to determine the true meaning of the words constituting the ancient language of the Hebrews. We shall, therefore, here attempt a brief sketch of the different schools of Hebrew philology, in noticing the last of which, we shall naturally be led to advert more particularly to the work before us.

1. *The Rabbinical.* This school, which is properly indigenous among the Jews, derives its acquaintance with the Hebrew from the tradition of the synagogue; from the Chaldee Targums; from the Talmud; from the Arabic, which was the language of some of the most learned Rabbins; and from conjectural interpretation. In this school, at one of its earlier periods, Jerome acquired his knowledge of the language; and, on the revival of learning, our first Christian Hebraists in the West were also educated in it, having had none but Rabbins for their

teachers. In consequence of this, the Jewish system of interpretation was introduced into the Christian Church by Reuchlin, Sebastian Munster, Sanctes Pagninus, and the elder Buxtorf; and its principles still continue to exert a powerful and extensive influence through the medium of the grammatical and lexicographical works of the last-mentioned author, and the tinge which they gave to many parts of the biblical translations executed immediately after the Reformation.

2. The *Forsterian* school, founded about the middle of the sixteenth century, by John Forster, a scholar of Reuchlin's, and Professor in Tubingen and Wittenberg. This author entirely rejected the authority of the Rabbins; and, not being aware of the use to be made of the versions and cognate dialects, laid it down as an incontrovertible principle of Hebrew philology, that a perfect knowledge of the language is to be derived from the sacred text alone, by consulting the connexion, comparing the parallel passages, and transposing and changing the Hebrew letters, especially such as are similar in figure. His system was either wholly adopted and extended, or, in part, followed by Bohl, Gusset, Driessen, Stock, and others, whose lexicons all proceed on this self-interpreting principle; but its insufficiency has been<sup>n</sup> shown by J. D. Michaelis, in his "Investigation of the means to be employed in order to attain to a knowledge of the dead language of the Hebrews," and by Bauer, in his *Hermeneut. V. T.*

3. The *Avenarian* school, which proceeds on the principle, that the Hebrew, being the primitive language from which all others have been derived, may be explained by aid of the Greek, Latin, German, English, &c. Its founder,

John Avenarius, Professor at Wittenberg, has had but few followers; but among these we may reckon the eccentric Hermann van der Hardt, who attempted to derive the Hebrew from the Greek, which he regarded as the most ancient of all tongues.

4. The *Hieroglyphic*, or Cabalistic system, long in vogue among the Jews, but first introduced into Christendom by Caspar Neumann, Professor at Breslau. It consists in attaching certain mystical and hieroglyphical powers to the different letters of the Hebrew alphabet, and determining the signification of the words according to the position occupied by each letter. This ridiculously absurd hypothesis was ably refuted by the learned Christ. Bened. Michaelis, in a Dissertation printed at Halle, 1709, in 4to, and has scarcely had any abettors: but recently it has been revived by a French academician, whose work on the subject exhibits a perfect anomaly in modern literature. Its title is, "*La Langue Hebraïque Restituée, et la véritable sens des mots Hebreux rétabli et prouvé par leur analyse radicale.*" Par Fabre D'Olivet a Paris, 1815." 4to. According to this author, א is the sign of power and stability; ב of paternity and virility; ג of organic or material development; ד of divisible or divided nature; ה a most mysterious sign, expressive of the connexion between being and non-entity, &c. The following specimens of M. D'Olivet's own English version, taken at random from the second volume, will fill our readers with astonishment at the perversion they display, no less of the powers of the human mind, than of the true principles of language, and of the Scriptures of truth.

"Gen. ii. 8. And-he-appointed, IHOHA, HE-the-Gods, an-inclosure (an organical boundary) in-the-temporal-and-sensible-sphere extracted-from-the-boundless-and-foregoing (time), and-he-laid-up there that-same-Adam whom-he-had-framed-forever.

"10. And-a-flowing-effluence (an emanation) was-running from-this-temporal-and-sensible-place, for-bedewing that-same-organic-enclosure; and-thence it-was-dividing in-order-to-be-henceforth-suitable-to-the-four-fold-generative power.

"22. And-he-restored (in its former state) IHOHA, He-the Being-of-beings, the-self-sameness-of-the-sheltering-windings which-he-had-broken from-Adam (the collective man) for (shaping) Aishah (the intellectual woman, man's faculty of volition), and-he-brought-her to-Adam.

"vi. 9. Those-are the symbolical-progenies of-Noah; Noah, intellectual-principle, right-proving-of-universal-accomplishments was-he, in-the-periods-his-own: together-with-him-the-Gods, he-applied-himself-to walk, Noah.

"x. 30. And-such-was the-restoring-place-of-them, from-harvest-spiritual-fruits, by-dint-of-spiritual-contriving, to-the-height-of-pristine-time."

Having perused these delectable portions of the translation, which no language but the English was found capable of expressing, our readers will be fully prepared to do justice to the assertions of M. D'Olivet, "that the Hebrew language (which he considers to be the ancient Egyptian) has long been lost; that the Bible we possess is far from being an exact translation of the Sepher of Moses; that the greater part of the vulgar translations are false; and that, to restore the language of Moses to its proper grammar, we shall be obliged violently to shock those scientific and religious prejudices, which habit, pride, interest, and respect for ancient errors, have combined to consecrate, confirm, and guard.

5. The *Hutchinsonian* school, founded by John Hutchinson, originally steward to the Duke of Somerset, and afterwards master of the horse to George the First, who maintained, that the

Hebrew Scriptures contain the true principles of philosophy and natural history; and that, as natural objects are representative of such as are spiritual and invisible, the Hebrew words are to be explained in reference to these sublime objects. His principles pervade the Lexicons of Bates and Parkhurst; but, though they have been embraced by several learned men in this country, they are now generally scouted, and have never been adopted, as far as we know, by any of the continental philologists. The disciples of this school are violent anti-punctists.

6. The *Cocceian*, or polydynamic hypothesis, according to which, the Hebrew words are to be interpreted in every way consistent with their etymological import, or, as it has been expressed, in every sense of which they are capable. Its author, John Cocceius, a learned Dutch divine, regarded every thing in the Old Testament as typical of Christ, or of his church and her enemies; and the lengths to which he carried his views on this subject, considerably influenced the interpretations given in his Hebrew Lexicon, which is, nevertheless, a work of no ordinary merit. This system has been recently followed by Mr. Von Meyer, of Frankfurt, in his improved Version of the Holy Scriptures, with short Notes.

7. The *Schultensian* school, by which, to a certain extent, a new epoch was formed in Hebrew philology. Albert Schultens, professor of the oriental languages at Leyden, was enabled, by his profound knowledge of Arabic, to throw light on many obscure passages of Scripture, especially on the Book of Job; but, carrying his theory so far as to maintain, that the only sure method of fixing the primitive significations of

the Hebrew words is to determine what are the radical ideas attaching to the same words, or words made up of the same letters in Arabic, and then to transfer the meaning from the latter to the former, a wide door was opened for speculative and fanciful interpretation; and the greater number of the derivations proposed by this celebrated philologist and his admirers have been rejected as altogether untenable, by the first Hebrew scholars, both in our own country and on the continent. The great faults of the system, consisted in the disproportionate use of the Arabic, to the neglect of the other cognate dialects, especially the Syriac, which being the most closely related, ought to have the primary place allotted to it; want of due attention to the context; an inordinate fondness for emphases; and far-fetched etymological hypotheses and combinations.

8. The last school of Hebrew philology, is that of *Halle*, so called from the German University of this name, where most of the Hebrew scholars have received their education, or resided, by whom its distinguishing principles have been originated, and brought to their present advanced state of maturity. Its foundation was laid by J. H. and Ch. B. Michaelis, and the superstructure has been carried up by J. D. Michaelis, Simon, Eichhorn, Dindorf, Schnurrer, Rosenmüller, and Gesenius, the author of the *Lexicon* before us, who is allowed to be the first Hebraist of the present day.

The grand object of this school is to combine all the different methods by which it is possible to arrive at a correct and indubitable knowledge of the Hebrew language, as contained in the Scriptures of the Old Testament:—allotting to each of the subsidiary

means, its relative value and authority, and proceeding, in the application of the whole, according to sober and well-matured principles of interpretation.

The first of these means, is the *study of the language itself*, as contained in the books of the Old Testament. Though by some carried to an unwarrantable length, it cannot admit of a doubt, that this must ever form the grand basis of Scripture interpretation. Difficulties may be encountered at the commencement; but when, as we proceed, we find from the subject-matter, from the design of the speaker or writer, and from other adjuncts, that the sense we have been taught to affix to the words must be the true one, we feel ourselves possessed of a key, which, as far as it goes, we may safely and confidently apply to unlock the sacred writings. When, however, the signification of a word cannot be determined by the simple study of the original Hebrew, recourse must then be had to the *ancient versions*, the authors of most of which, living near the time when the language was spoken in its purity, and being necessarily familiar with oriental scenes and customs, must be regarded as having furnished us with the most important and valuable of all the subsidiary means, by which to ascertain the sense in cases of ἀπαξ λεγόμενα, words or phrases of rare occurrence, or connexions which throw no light on the meaning. Yet, in the use of these Versions, care must be taken not to employ them exclusively, nor merely to consult one or two of them to the neglect of the rest. It must also be ascertained, that their text is critically correct in so far as the passage to be consulted is concerned; and the biblical student must not be satis-

fied with simply guessing at their meaning, or supposing, that they either confirm or desert, what he may have been led to regard as the sense of the original; but must be practically acquainted with the established usage obtaining in each Version, and the particular character of their different renderings.

The *Rabbinical Lexicons and Commentaries* furnish the next source of Hebrew interpretation. Not that this source is to be admitted as a *principium cognoscendi*, or an infallible criterion, by which to judge of the true signification of Hebrew words; but, considering that the Rabbins of the tenth, eleventh, and twelfth centuries, whose works alone are here taken into account, possessed a knowledge of the Arabic as their vernacular language, or in which, at least, they were well versed; that they were familiar with the traditional interpretation of the synagogue, as contained in the Talmud and other ancient Jewish writings, or transmitted through the medium of oral communication; and, that they were mostly men of great learning, who rose superior to the trammels of tradition, and did not scruple to give their own views respecting the meaning of certain words and phrases in opposition to the voice of antiquity; it must be conceded, that no small degree of philological aid may reasonably be expected from their writings.

The last means consists in a proper use of the *cognate dialects*. These are the Chaldee, Syriac, Arabic, Ethiopic, Samaritan, Phenician, and the Talmudical Hebrew. All these dialects possess, to a great extent, in common with the Hebrew, the same radical words, the same derivatives, the same mode of derivation, the same forms, the same grammatical

structure, the same phrases, or modes of expression, and the same, or nearly the same signification of words. They chiefly differ in regard to accentuation, the use of the vowels, the transmutation of consonants of the same class, the extent of signification in which certain words are used, and the peculiar appropriation of certain words, significations, and modes of speech, which are exhibited in one dialect to the exclusion of the rest.

These languages, when judiciously applied to the illustration of the Hebrew Scriptures are useful in many ways. They confirm the precise signification of words, both radicals and derivatives, already ascertained and adopted from other sources. They discover many roots or primitives, the derivatives only of which occur in the Hebrew Bible. They are of eminent service in helping to a knowledge of such words as occur but once, or at least, but seldom in the sacred writings, and they throw much light on the meaning of phrases, or idiomatical combinations of words—such combinations being natural to them all as branches of the same stock, or, to some of them in common, in consequence of certain more remote affinities.

It is to the superiority, which the school of Halle has attained in the combined application of these different means to the interpretation of the Hebrew Bible, that we are indebted for the valuable Lexicon, to which we would now particularly solicit the attention of our readers. Dr. Gesenius, the author of the German works, from which this Lexicon has been edited, is Professor of Divinity at the University of Halle, and has, by the improvements which he has introduced into Hebrew philology, brought about a new

era in this department—an era in which, it is probable, a more radical and extensive knowledge of the language will be attained than has been possessed since it ceased to be vernacular. In the years 1810-12, he published a Hebrew and German Lexicon in two large octavo volumes, and in 1815, an abridgment, in one volume, for the more convenient use of students, of which a second edition, greatly improved and enlarged, appeared in 1823. From these, and from the large grammar published in 1817, and the richly Critical Commentary on Isaiah, published in 1820-1, Mr. Gibbs, one of the tutors of the Theological Seminary at Andover, in America, has prepared the work, a new edition of which is now offered to the English public. It is, in fact, properly a translation of the abridgment, or smaller Lexicon, with additions and corrections from the later philological works of Gesenius, just mentioned.

Unlike the plan pursued in the construction of former Hebrew Lexicons, the order of the words in this is not *etymological*, but strictly *alphabetical*, in accordance with the arrangement long adopted in other languages: an arrangement, which, while it relieves the beginner from the numerous perplexities to which he would otherwise be subjected in endeavouring to find out the roots, does not exclude them from the attention they demand; since, under each derivative, the root from which it springs is distinctly marked. On the other hand, all the derivatives, which do not immediately follow in the order of the Lexicon, are given under each root.

Particular attention has been paid, in the articles containing the verbs, to the exhibition of the various connexions and construc-

tions in which a verb occurs, especially in regard to the different prepositions and particles—an exact knowledge of which is, perhaps, in no language so indispensable as in the Semitic dialects. The different phrases and idioms, which, no less than single words, belong to the formative part of a language, have been carefully collected, and perspicuously classified; the peculiarities of certain classes of writers, and also of single writers have been definitely marked; and the difference by which the poetic style is removed from the prose of common historic narrative clearly pointed out. Reference is also made to the distinction, which some have observed between the more ancient and more recent Hebrew of the Old Testament; and an account is furnished of those words which are defective in some of their forms, and are therefore borrowed from some other words, like the anomalous Greek verbs.

In arranging the different significations of a word, Gesenius has been peculiarly happy. Seizing hold of the primary physical acceptance, he places it first, and the other significations in the order in which they might be supposed to be derived from the primary. Each signification, and each construction is supported by pertinent citations in the original Hebrew, accompanied with a close English translation; and each article that required it, is broken into paragraphs, in imitation of the British editions of Schleusner's Greek Lexicons.

The introduction of geographical names, and the names of persons, supplies an important defect hitherto felt in our Hebrew Lexicons. These articles are necessarily, in general, very brief; but they will be found to contain the result of the most recent



and profound investigations. The work also contains valuable information, on subjects of oriental antiquity.

As Parkhurst has obtained more extensive circulation in this country than any other Hebrew Lexicon, we cannot, perhaps, better do justice to our readers and the subject, than by requesting them to compare, with the information given by that author under the several articles, the following extracts from Gesenius.

“דָּנָה 1. prob. as its primary signification, *to lead, to drive*, (as in the Syr.

فـ and in Arab. conj. II.) Comp.

Hiph Hence the deriv. *הִנֵּחַ*, *הִנִּיחַ*, *הִנִּיחַ*.

"2. to put in order, to arrange, connect, (as in Arabic); and hence to connect words, to speak, *serere verba*, (whence *sermo*.) In Kal found only in the part. וְיָדַבֵּר Prov. 25 : 11. and in the infin. דִּבֶּר Ps. 51 : 6. But much more common in

“Pi. **הָבַר**, fut. **יִהְיֶה**.”

“1. *to speak, loquor*, (different from *אמר* *to say, dico*, which is followed by the words spoken; see *אמר* no. 1.) (1.) used absolutely. Job 11: 5 *וַיִּתֵּן אֱלֹהִים דְּבַר* *O that God would speak*. Is. 1: 2 *כִּי יְהוָה דִּבֶּר* *for Jehovah speaketh*. (2.) construed with an acc. (in cases where *אמר* is likewise used) Ex. 6: 20 *וַיֹּאמֶר אֲדָמָה*

שֶׁאֵין יָדוֹעַ לְפָנָיו speak thou to Pharaoh  
 all which I say to thee. 24: 7 בְּכָל  
 אֲשֶׁר יֹאמַר יְהוָה all which Jehovah says, we will  
 do. Jer. 1: 17. Dan. 10: 11. Jon. 3: 2.  
 Frequently in such phrases as the fol-  
 lowing, דָּבָר, קֶבֶץ, שֵׁשׁ, דָּבָר to speak  
 deceit, falsehood, lying, righteousness, Ps.  
 101: 7. Is. 45: 19. 59: 3. Dan. 11: 27.  
 Hos. 10: 4 דְּבָרֵיהֶם דְּבָרֵי הֶעָרִי they speak (vain)  
 words, i. e. give words for deeds, verba-  
 rant. (3) very rarely, followed by the  
 words spoken: like אָמַר, or perhaps אָמַר  
 being understood. Gen. 41: 17. Ex.  
 32: 7 וַיֹּאמֶר מֹשֶׁה אֶל יְהוָה and Jehovah  
 said unto Moses, go, etc. 1 K. 21: 5.  
 2 K. 1: 7. 9. Ezek. 40: 4. Dan. 2: 4.

"The person spoken *to* or addressed, is most commonly preceded by  $\text{\textcircled{to}}$  or  $\text{\textcircled{by}}$ .

also by אֵל, Gen. 31: 29. Deut. 5: 4. by אֱלֹהִים (אֱלֹהִים) Gen. 23: 8. 42: 30. and by אֱלֹהִים, especially in the sense of a revelation from a higher being, Zech. 1: 9 אֱלֹהִים אֲנִי ה' אֱלֹהִים הַמְּשַׁלֵּם הַכֶּסֶף לְכָל אֶחָד מֵעַמּוּתָא דְּיִשְׂרָאֵל *the angel who spoke with me.* verse 14. 2: 7. [3.] 4: 1. 4 ff. Hab. 2: 1. Jer. 31: 20. Num. 12: 6, 8. In one instance the person spoken to is put in the acc. Gen. 37: 4. (Comp. λέγειν τινί to say to any one, and of any one.)

“The person or thing spoken of, is put in the accus. Ruth 4: 1 *הַגִּבּוֹר עָבַר אֶת־בּוֹאֵז* *the kinsman passed by, of whom Boaz had spoken, quem dixerat Boaz.* Gen. 19: 21, 23: 16. or is preceded by *אֲנִי*, 1 Sam. 19: 3 *אֲנִי אֶפְתָּח אֶת־אָזְנוֹ* *and I will speak to my father concerning thee.* or by *אֲנִי*, 1 K. 2: 10. especially where the promises or oracles of God are spoken of, 1 K. 2: 4. Dan. 9: 12. Jer. 25: 13. 42: 19.

“The person spoken *against* is preceded by **בְּ**, Ps. 109: 20. Jer. 6. 10. 29: 32. Deut. 13: 6. or by **בָּ**, Num. 21: 7 **וַיִּשֶׁר בְּיָדָהּ** *we have spoken against Jehovah, and against thee.* Job 19: 18. Ps. 50: 20. 78: 19. **בְּ** also signifies *to speak by or through any one*, (i. q. **בְּ**), Num. 12: 2. 2 Sam. 23: 2. 1 K. 22: 28.

“The following applications and combinations of this word ought to be noticed; (1.) *to promise*. Deut. 19: 8. Jon. 3: 10. Construed with an acc. Deut. 6: 3. (2.) *דָּבַר עִלְיָהּ* *to speak to any one in a friendly manner, especially, to comfort him*. (Comp. παραμυθεῖν, *to address, and also to comfort*; so the Lat. *alloquor*.) Gen. 34: 3. 50: 21. Ruth 2: 13. 2 Sam. 19: 8. 2 Chr. 30: 22. 32: 6. (3.) *דָּבַר אֶל, to speak with one's self, or in one's heart, to meditate*. Gen. 24: 45. 1 Sam. 1: 13 *בְּחַד לֵבָהּ* *she spake in her heart*. Also with *אֶת*, Ecc. 1: 16. 2: 15. Ps. 15: 2. (4.) *דָּבַר עִלְיָהּ* *to speak or promise good concerning any one, spoken of God*. Num. 10: 29. 1 Sam. 25: 30. Jer. 18: 10. *דָּבַר רָעָה* *to pronounce evil concerning any one*. 1 K. 2: 23. Jer. 11: 17. 19: 15. 26: 19. 35: 14. 36: 31. This phrase is used somewhat differently Est. 7: 9 *יִשְׁכַּבְּ מִלְּפָנֵי הַמֶּלֶךְ* *Mordechai, who had spoken to the safety of the king, (comp. 6: 2.)* (5.) *מִלְּפָנֵי הַמֶּלֶךְ*



יָצָא *the flock under his charge*, Ps. 95 : 7. Comp. also 2 Sam. 18 : 2. Num. 31 : 49. (d.) *before, in conspectu*, i. q. לְפָנֶיךָ, *ἐν ἑσπερί*. 1 Sam. 21 : 14 *he feigned himself mad before them*. Job 15 : 23 יָדַע *he knows that a day of darkness is prepared for*, i. e. threatens, him. (e.) *because of*. Job 8 : 4. Is. 64 : 6. (2.) יָדָה, *from or out of the hand or hands of*, also simply *from, out of*; after verbs of requiring, freeing, receiving. Gen. 9 : 5. 32 : 12. 33 : 19. Num. 5 : 25. 24 : 24. 35 : 25. Job 5 : 20. 1 Sam. 17 : 37 (3.) יָדָה, *into the hand or hands of any one, after verbs of delivering up, committing*. 1 K. 14 : 27. 2 K. 10 : 24. 12 : 12. 22 : 5, 9. Ezra 1 : 8. Hence, *under the oversight or direction*, 1 Chr. 25 : 2, 3, 6 יָדָה *under the direction of their father*. (b.) *through*. Jer. 18 : 21. Ps. 63 : 11.

"Dual. יָדָי *hands* (of the human body).

"Plur. יָדָיו *artificial hands, something resembling hands*; as, (1.) *a tenon* (in timber). Ex. 26 : 17, 19. 36 : 22, 24. (2.) *the axle-tree* (of a wheel). 1 K. 7 : 32, 33.

"2. prob. *the arm*, (as יָד also in Arab.) See יָדָה *the shoulder*; literally, *the juncture of the arms*.

"3. metaphorically, *might, power, aid, succour*. Ex. 14 : 30. Deut. 32 : 36 יָדָה *that succour disappears*.—יָדָה *with might or power*, Is. 28 : 2. Ezek. 13 : 7.—Ps. 76 : 6 *and none of the men of might found their hands*, i. e. their strength was gone.

"4. *manner*.—יָדָה *after the manner of a king, as it becomes a king*, Est. 1 : 7. 2 : 18. 1 K. 10 : 13. יָדָה *ex more a Davide instituto*, Ezra 3 : 10. 2 Chr. 29 : 27.

"5. *side*; hence, יָדָה *at the side, near*, 1 Sam. 19 : 3. Also, יָדָה 1 Sam. 4 : 18. יָדָה 2 Sam. 18 : 4. יָדָה, יָדָה Job 1 : 14. Neh. 3 : 2 ff. in the same sense. Dual יָדָה *sides*; often in the phrase יָדָה *wide on all sides or hands, spacious*, Gen. 34 : 21. Ps. 104 : 25. Is. 33 : 21. Plur. יָדָה *ledges or borders*, 1 K. 7 : 35, 36. *the side railings* (of a throne), 1 K. 10 : 19.

"6. *place*. Deut. 23 : 13. Num. 2 : 17 יָדָה *each one in his place*. Dual idem. Josh. 8 : 20.

"7. *part*. Dan. 12 : 7. Plur. יָדָה 1 K. 11 : 7 יָדָה *and the two* (third) *parts among you*. Gen. 47 : 24 יָדָה *the four* (fifth) *parts*. Neb. 11 : 1. The same sense is also expressed in other places by יָדָה.—*parts for times*, Latin *vices*, Dan. 1 : 20. Gen. 43 : 33. 2 Sam. 19 : 44.

"a monument, trophy, i. q. יָדָה. 1 Sam. 15 : 12. 2 Sam. 18 : 18."—pp. 230, 231.

To these extracts we shall only add one more, which will furnish a specimen of the valuable criticisms that abound throughout the Lexicon, though few of them, perhaps, are carried to the same extent. It relates to the celebrated prophecy respecting the Messiah, Gen. xlix. 10.

"יָדָה found only Gen. 49 : 10 יָדָה. The full reading יָדָה is found in most Jewish MSS. and in nearly all the editions; the defective reading יָדָה in only 25 Jewish MSS. of Kennicott and 13 of De Rossi, but in all the Samaritan MSS. and the ancient versions appear to have so read it. A few MSS. only have יָדָה and יָדָה.

"All these various readings may be explained, if we regard it as one word, whether a proper name or an appellative. The following are the most plausible explanations; (1.) as a proper name, i. q. *Shiloh*, in the following article. According to this, the clause might be rendered, *till they come to Shiloh*, i. e. to the land of Canaan; or *so long as they go to Shiloh*, (comp. יָדָה *quandiu* Cant. 1 : 12.) i. e. for ever. (This form actually has the meaning to *Shiloh*, Judg. 21 : 20. 1 Sam. 4 : 4.) (2.) as an appellative, *pacificus, the bringer of peace, the prince of peace*, (comp. Is. 9 : 6.) from יָדָה, after the form יָדָה, *יָדָה*. It may then be compared with the name of Solomon, (i. e. *the peaceable*, 1 Chr. 22 : 9.) and to him the Samaritans expressly refer this prophecy, (Repert. f. Bibl. und morgenl. Literatur, Th. 16. p. 168.) Among the moderns it is also referred to Solomon by Alexius ab Aquilino, (de Pent. Sam. p. 100.) Rosenmüller (de Vers. Pent. Pers. ad h. l.) Others compare יָדָה *the after-birth*, hence *offspring*; rendering the

whole clause, so long as the latest posterity.—Entirely different the ancient versions. They regard it as compounded of .ק i. q. קָ and מ i. q. מ to him, and suppose it pointed מָה or מָה. Hence the meaning, till he comes to whom it (the sceptre or the dominion) belongs. Comp. Ezek. 21: 32 מָה מָה מָה מָה till he comes to whom the right belongs, (Sept. ὁ καθίκεται,) i. e. the Messiah. Perhaps Ezekiel had reference to this passage in Genesis, and gives its true interpretation. Aqu. Symm. and Sept. (according to the majority of MSS.) ὁ ἀποκεῖται. Syr. Saad. is, *cujus est*. Onkelos: *Messius, cujus est regnum*. Targ. Jerus. Sept. (according to the usual reading) ῥά ἀποκίμενα αὐτῷ, *what is reserved for him*.—p. 600.

It is scarcely necessary to apprise our readers, that Gesenius is a punctist, and that his philological works proceed on the general principles of the vowel-system of the Hebrews. Not that he is blindly devoted to it, or regards the points as co-eval with the letters. On the contrary, he considers the system as having been first partially introduced in the fifth, and only completed during the sixth or seventh century. But, considering the very consistent, deep, and fundamental view, which the points give of the structure of the Hebrew; the perfect accordance of the system with that of the Syriac and Arabic, the latter of which is a living language; and the circumstance, that it gives an accurate, and, for the most part, a clear account of the manner in which the Jews of the first four centuries of the Christian era understood the text of the Old Testament, he is decidedly of opinion, that all who are desirous of becoming thorough Hebrew scholars, and of applying their learning to the elucidation of the Scriptures, ought to make themselves masters of it:—a task of little practical

difficulty, and requiring only a very temporary application.

Convinced, as we deeply are, of the immense importance of an accurate and consistent knowledge of the Hebrew, in all who engage in the sacred and responsible office of expounding the Sacred Scriptures to their fellow-men, we do most earnestly recommend them to purchase copies of this Lexicon, for which we are under the deepest obligations to Mr. Gibb. We rejoice to learn that several hundred copies have already been forwarded to the Universities, and feel confident, that in proportion as the book is known, will be the value put upon it, and the abandonment of those loose and fanciful theories of Hebrew interpretation, which have disgraced our theological literature, and brought the study of the language into no small degree of disrepute and neglect.

#### WORKS RELATING TO RELIGION IN INDIA.

*Substance of the Speech of John Poynder, Esq. at the Courts of Proprietors of East India Stock. held on the 21st and 23rd days of March, 1827.*—London: Hatchard and Son. 8vo. 6s.

*The Suttees' Cry to Britain; containing Extracts from Essays published in India, and Parliamentary Papers on the Burning of Hindoo Widows; showing that the Rite is not an Integral Part of the Religion of the Hindoos, but a horrid Custom, opposed to the Institutes of Menu, and a Violation of every Principle of Justice and Humanity: respectfully submitted to the Consideration of all who are interested in the Welfare of British India; and soliciting the Interference of the British Government, and of the Honourable the Court of Di-*

*rectors of the Honourable East India Company, to suppress this Suicidal Practice. By J. Peggs, late Missionary at Cuttack, Orissa.*—London: Seeley and Son. 8vo. 1s.

*Facts and Observations relative to the Practice of taxing Pilgrims in various Parts of India, and of paying a Premium to those who collect them for the Worship of Juggernaut at the Great Temple in Orissa. By J. Peggs, late Missionary at Cuttack, Orissa.*—London: Seeley and Son. 8vo.

*Brief Memoir relative to the Operations of the Serampore Missionaries, Bengal. With an Appendix.*—London: Parbury, Allen, and Co. 8vo. 1s.

*Religion in India: A Voice directed to Christian Churches for Millions in the East. By the Revs. S. Laidler, and J. W. Massie, recently from India.*—London: John Churchill, Leicester Square. 12mo. 9s.

THE most extraordinary fact, perhaps, in the history of human government, is that a company of merchants in Leadenhall Street, should have the empire of a hundred millions of persons on the opposite side of the globe. This fact is considered worthy of the most profound attention of the philosophers and politicians of the earth, who have devoted no small portion of their attention to the investigation of its history, progress, and probable results. Whether it has yet obtained all that attention from the Christian body which its importance demands is worthy of their consideration.

Till within a very limited period, no efforts to introduce Christianity, on a scale suited to the vastness of the undertaking, have been attempted, by the people who

have so long enjoyed the luxuries and the lordship of India. The Roman Catholics never failed to endeavour to propagate the faith of the church of Rome in all the countries which they either conquered or colonized. The Dutch, rapacious as they were in the pursuit of wealth, were not utterly regardless of consistency, and always did something to show, at least, their respect for Christianity, in their foreign settlements. But, to the everlasting disgrace of the British name, its government, as such, till within these few years, not only did nothing for the spiritual good of its foreign subjects; but actually opposed every barrier to the introduction of Christianity among them. Till within a period in the recollection of most of our readers, India was hermetically sealed against the Gospel; and nothing but the powerful voice of the nation broke that seal, and compelled the administrators of the East, to admit legally the messengers of mercy. We rejoice that this victory has been accomplished, that the way has, at last, been opened, and that no insurmountable obstacles now stand in the way of the voluntary exertions of Christian societies and individuals in India. To the honour of the Company's administration, it ought to be said, that they throw no impediments in the way of Missionaries, properly accredited, going out, or to their peaceable and judicious exertions in the country.

But Britain owes a debt to India which it has scarcely even begun to discharge. When we consider the means by which power and territory have been there obtained; the nature of the tenure by which they are held; the vast private fortunes which have been accumulated, and the revenue from trade and commerce which thence

arises; may we not ask, with indignation, what has Britain done to compensate India for the wrongs which it has inflicted, and for the benefits which it has derived from it? We are not insensible to the advantages which the population of our eastern territories derive, from the comparatively mild and benevolent sway of British authority over lands, that for hundreds of ages were scourged by eastern despotism; and which providence appears to have placed in our power for the wisest and most benevolent purposes. But it is too evident we have been more disposed to promote our own advantage, than the good of that vast empire, and that many things remain to be done to wipe away the reproach which our neglect and misconduct have justly incurred.

The works now on our table present some melancholy, and some pleasing views of India. The former, we are sorry to say, greatly preponderate; but we encourage the hope that the dawn of a bright and glorious day has commenced, and that the work which has been so long delayed, will, nevertheless, go on with vigour and constantly-accelerating progress. The field is a world in itself, the difficulties are many; but Christian principles and perseverance will overcome them all; and the return will, at last, more than compensate every labour and every sacrifice. God will assuredly in due time establish his kingdom in that vast world of souls.

For several years, in various ways, the subject of Suttees, and other cruel and abominable practices in India has been brought before the public of Great Britain. We are sorry to remark that it has not commanded that attention to which we think its importance is entitled; or that the feelings of the country have been sufficiently roused to it.

It must be the fault of the people themselves, if that is not the case now, as the appeals which have been made are of such a nature as must leave us destitute of the plea of ignorance, and every other excuse.

To Mr. Poynder, the East India Company, and the country at large, are deeply indebted for having brought the subject of human sacrifices in India before the Proprietors, in a speech full of information, replete with sound principles, and pregnant with appeals of the most powerful and touching nature to all the feelings of the heart, and to every consideration of liberal policy and enlightened legislation.

At a meeting of the Proprietors of the Honourable Company, held on the 21st and 28th days of March, 1827, he moved and carried the following resolution:—

“That this Court, taking into consideration the continuance of human sacrifices in India, is of opinion that, in the case of all rites, or ceremonies, involving the destruction of life, it is the duty of a Paternal Government to interpose for their prevention; and therefore recommends to the Honourable Court of Directors to transmit such instructions to India, as that Court may deem most expedient for accomplishing this object, consistently with all practicable attention to the feelings of the natives.”—p. iii.

In support of this humane and moderate resolution, the Honourable mover spoke, we believe, more than six hours, and was supported in an able and eloquent speech by Randle Jackson, Esq. Both of these speeches are now before the public, and we beg in the most earnest manner to solicit attention to them. It is impossible for us to do justice to the subject, if our readers will not peruse the published documents, and judge for themselves.

Mr. Poynder shows, from returns made to Parliament, that in the three Presidencies, in the space of



nine years, from 1815 to 1823, SIX THOUSAND WIDOWS were burnt on the funeral piles of their deceased husbands; leaving, at the Presidency of Bengal alone, *five thousand one hundred and twenty-eight children*, motherless, as before they had been fatherless. What a horrible view of matters does this present to every Christian and benevolent heart. It is unnecessary to dwell on individual cases of cruel suffering. The minds of our readers are now familiar with them; but it is impossible fully to realize the awful distress which must continually go on where this cruel Moloch bears sway.

Mr. P. has successfully shown, that the Company possess all the power which is requisite to extinguish the fires of this frightful superstition; and he has shown no less satisfactorily that this power may be exercised with the most perfect safety to our own empire. The authorities which he quotes on this subject are numerous, and of the most decided character. The following quotations are worthy of attention.

“Extract of a Letter addressed by Mr. Bird, the Magistrate of Benares (the holy City) to Messrs. Brook, Smith, Russell, and Wynne, the four Judges of the Court of Circuit for that division, accompanying his returns of Suttees for the year 1815, dated 23rd July, 1816.

“After reporting a successful interposition of authority in forbidding an illegal sacrifice, he adds ‘she was thereby saved from meditated self-destruction, without any exertion of authority beyond that of simply informing her, that her application to be permitted to become a Sutteer could not be complied with.’

“He then mentions another positive refusal in a similar case, and adds, ‘my orders for that purpose reached the officers as Ghoorna (the intended victim) was actually on the way in a Palanquin to ascend the pile; and she was brought back to her home, without any obstacle, by means of the very conveyance in which she had quitted it. This interference was not in the least objected to, or considered as an infringement on established usage,

N. S. No. 37.

either by the immediate family, or by the people at large.’

“Mr. Bird then proposes a change of law, authorizing the proper authorities to prevent illegal Suttees by force; expressly alledging, that the mere statement required to be made by the police of the illegality of the act, ‘unsupported by any process of actual coercion, must necessarily, in such a city as his, be attended with no effect.’

“This recommendation is from a Resident Magistrate of a City, which he says, is ‘full of religious enthusiasm,’ and who had yet himself prevented two Suttees from taking place there.

“In one case mentioned in the Parliamentary papers, a sacrifice is prevented from the trifling circumstance of the woman being first required to burn her finger—an initiatory part of the ceremony which deterred her from proceeding.

“Extract of a letter from Mr. Watson, Judge to the Court of Nizamut Adawlut. Dated Allypore, 16th April, 1816.

“‘The letter from the Magistrate of Chinsurat deserves the serious attention of the Nizamut Adawlut, and Government.’ [It is no where given in the Parliamentary papers.] ‘It appears that this abhorrent, and often utterly illegal practice was forbidden by the foreign Governments of those settlements, and that the prohibition was obeyed without a murmur. So little do the people appear to have interested themselves in the affair, that we find, from Mr. Forbes’s letter, that the mere publication of an Order from himself, prohibiting the practice, effectually prevented it; and that no single instance of a woman burning herself has occurred since. We really think there is as little justification for a woman to burn herself, as for a Rajkoomar to destroy his daughters at their birth, burying alive for the leprosy, where the party is desirous to die; human sacrifices at Saugor, putting sorcerers to death, or killing a human creature by any other means, without justification or excuse; all of which are expressly made capital offences. By the regulations, the killing in all these instances, (especially that contained in Sect. 3. of Regulation of 1799, where the desire of the party slain will not justify the killer,) has quite as much in its favour on the score of erroneous prejudice and superstition, and perhaps of religion, as the practice of Sutteer. But we do not find that the punishment of death, denounced against these crimes, has at all been considered by the people as an infringement of that complete toleration in matters of religion which it has been a fundamental principle of the British Government to allow. And there can be no doubt that the practice of

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*Suttee might be as easily checked and prevented, throughout the British territories, as any of the other murderous practices above referred to. We have the fact, that its suppression at the foreign Settlements was effected without the slightest difficulty."* pp. 139—142.

These are but a very small part of the mass of evidence which Mr. Poynder has adduced, and by which he successfully proves the perfect ease and safety with which Suttees may be abolished. His speech, however, is not limited to this species of cruelty; it extends also to the system which is pursued at Juggernaut, and various other cruel practices of that bloody superstition. Of these he gives the following description.

"[1.] Immolation of children drowned in fulfilment of a vow prevails in different parts of India, as well as at Saugor, but particularly at an annual festival on the banks of the Brumbu-pootru, a river on the eastern borders of Bengal. In these cases, the mother induces her child to venture beyond its depth, when she abandons it to perish. (Ward, Vol. 2. p. 122.) As these vows make a part of the popular superstition, there can be no doubt they are frequent in other parts of the country.

[2.] Immolations of victims under the Car of Juggernaut, in Orissa, which will be noticed more fully hereafter.

[3.] Immolations of the diseased and dying on the banks of the Ganges and other rivers deemed sacred. Brought from home, in the scorching heat of the day, or the dews of the night, they are besmeared with the mud of the river, and the water of it is poured down their throats. The relations always assist, and Mr. Ward mentions a painful case; while Mr. Carey says, he witnessed at Cutna, (70 miles north of Calcutta,) the burning of a Leper, as follows:—"A pit, about ten cubits deep was dug, and a fire kindled at the bottom. The man, on feeling the fire, begged to be taken out, and struggled hard for that purpose. His mother and sister, however, thrust him in again, and he was cruelly burnt alive."

[4.] Immolation of persons in health by drowning.—A captain in the military service, who resided at Allahabad for some time, says, he saw one morning, from his own window, (which commanded a view of the junction of the Jumna, and the Ganges,) 16 females drown themselves as a religious rite, assisted by multitudes, as at the Suttees.

"Dr. Robinson, of Calcutta, when residing at the same place, was informed of 11 persons who had just been drowned there, in a way of peculiar horror, which he describes.—In each case the victim was attended by Brahmins and others—12 were intended for destruction, but one escaped for protection to the police station on the other side of the river, and was saved. The Brahmins followed him with sticks in a boat, resolved, if possible, not to lose their prey.

"Well may another resident, since at the same station, write as he does.—'Is there none to pity, no arm to rescue these victims, daily casting themselves into the Jumna?'

"Although this place, from the junction of two rivers, is esteemed doubly sacred, the same abominations go on at every other sacred river, and are practised throughout the country.

"[5.] The practice of burying the dead by the Jogees, or Tribe of Weavers, has been already noticed—the mode of which is, that a large grave is dug—the widow sits in the centre, with the dead body on her knees, and encircled in her arms. The earth is thrown in by her own children and other relations, who press it down, as it rises, with their feet. She sees it ascend higher and higher, till she is suffocated by the accumulation, and perishes."—pp. 224—226.

Part of this extract refers to Juggernaut, into all the circumstances connected with whose worship, and its establishment by law, and its support by regular taxation, and its propagation by pilgrim hunters, Mr. P. does not enter so fully as Mr. Peggs does in one of his pamphlets. What will our readers think of the details contained in the following passage:—

"As I resided at Cuttack for nearly three years and a half, and have been at the great festival in 1824 and 1825, I may be excused in adding a few lines to the above evidence of the misery of pilgrimage.—I have seen three persons measuring their way to the temple by constant prostration. At Cuttack and Pooree I have seen numbers of the dying and dead pilgrims; and one morning, at Pooree, I counted between twenty and thirty skulls in one place. A few hundred yards from my residence at Cuttack, near the ford to Pooree, at the time of the great festival, effluvia from the dead bodies has been very noisome, nor is there any allowance

at Cuttack (as at Pooree) from the magistrate to inter the dead. Where the Sutttee has slain its thousands, pilgrimage has slain its tens of thousands. Myriads die in journeying to reputed holy places, unknown, unpitied, and unnoticed:—penury, famine, exposure, and sickness, lay numerous subjects of superstition, at various stages of the destructive route, unnoticed and unburied, a prey to birds and beasts. The European who has visited Juggernaut at the great festival, may be forcibly reminded of the following appalling description:—

“ — He saw the lean dogs  
Gorging and growling o’er carcase and limb,  
They were too busy to bark at him.  
From a pilgrim’s skull they had stript the  
flesh

As ye peel the fig when the fruit is fresh;  
And their white trunks crush’d o’er their  
whiter skulls

As it slid through their jaws, when their  
edge grew dull;

As they lazily mumbled the bones of the  
dead

When they scarce could stir from the place  
where they fed;

So well had they broken a lingering fast  
With those who had fallen for that repast.”

“ I have seen an account of the Car Festival at Juggernaut, in July 1826, by Mr. Lacey: he says, ‘The festival took place late this year, (the 9th of July,) and was not numerously attended. A respectable man threw himself off from the front of the car as it was moving forward, and the enormous wheels passed just over his loins, and nearly separated his upper from his lower parts. The blood and bowels were scattered and drawn about by the wheels passing over him. There was very little mortality among the pilgrims this year, for the number being so small, they were able to obtain food and shelter.’

*Friend of India, (Monthly Series,) July 1826.*—If Juggernaut’s temple was left to itself, the celebrity of its pilgrimage would gradually cease, and Christianity exert a direct and salutary influence among the people.”—p. 35.

“ The general character of the Pilgrim Tax System, (especially when a premium to the pilgrim hunters is appended, as at Juggernaut,) demands serious attention. This system is intimately connected with the popularity of those sacred places where it is in operation, being a principal cause of that popularity; and hence its pernicious character.

“ It increases the celebrity of Juggernaut, his temple is beautified, and idolatry in India established and promoted by its influence. The tax on pilgrims at Juggernaut, while it encourages the emissaries of idolatry to

wander to the distant parts of Hindostan, to collect its deluded votaries, (a stipulated sum being received by them for each individual,) by its sanction of idolatry, not only adds to the celebrity of the pilgrimage, but confounds Christianity with idolatry, in the sight of the Hindoos, manifesting such indifference to the worship of idols, or apparent approbation of it, as must be of the most pernicious tendency, among the millions of India. A Hindoo inquired of a missionary in Orissa, ‘If Juggernaut be nothing, why does the Company take so much money from those who come to see him?’ ‘This tax,’ says Mr. Harington, in his ‘Analysis,’ referring to the sentiments of your Hon. Court, ‘is not to be considered a source of public revenue, but to be appropriated to the repairs and other expenses connected with the place of pilgrimage, and convenience of the pilgrims.’ Thus the Pilgrim Tax evidently promotes the merit of pilgrimage. While temples in general in India (witness the Black Pagoda, Bobuneswer, Kalee Ghaut near Calcutta, &c. &c.) bear evident marks of neglect and decay, the temple of Juggernaut has recently been repaired, (it is said at the expense of a Bengalee,) and its celebrity is very great. Of the different circumstances of the numerous adjacent temples of Bobuneswer, (about twenty miles from Cuttack,) Mr. Sterling, in his ‘Account of Orissa,’ before referred to, remarks, ‘We have no particular account of the period and causes of the decline of the city of Bobuneswer and the worship of Maha Dab (Seeb.) Nearly all but the great temples have been long since completely deserted, and the establishment kept up there is on a very small and inadequate scale, under the patronage of the Khoorda Raja, whose ancestors granted all the lands and endowments by which the brahmuns now exist. What humane and Christian mind but must exclaim, relative to all the temples of India, ‘O si sic omnia!’”—*Asiatic Res.*, vol. xv. p. 311. *Ward’s View*, vol. ii. p. 137.

“ Of the conduct of the pilgrim hunters in extolling Juggernaut and promoting his worship, ‘The Friend of India,’ before quoted, very forcibly observes, ‘We have a body of Idol missionaries, far exceeding in number all the Christian missionaries perhaps throughout the world, going forth from year to year to propagate delusion, and proclaim for the sake of gain, what, perhaps, not one among them believes, the transcendent efficacy of beholding—a log of wood; and all these through a perversion of British humanity, regularity, and good faith, paid from year to year by the officers of a Christian and British Government. Could we view these as actuated by a misguided zeal, we might regard their occupation

with less abhorrence : but, when we know that they are actuated wholly by the desire of gain, that they are too familiar with the idol to believe that it can either eat or sleep, and that in going forth they are constrained to behold the unburied bones of those who have already fallen victims to their deception, the mind can scarcely realize a more detestable union of the love of gain with unfeeling cruelty, than is exhibited in these missionaries of delusion and death. That these should derive their grand support from the misapplication of British humanity and faithfulness, must be grievous to every upright mind.

“ But that which most fills the mind with distress is, the use which these ministers of deception make of the British name throughout the country. Of course, no laws of truth can be expected to bind those whose grand business it is to propagate for gain a known falsehood. But unhappily, while they indulge in the grossest falsehoods respecting the British, they combine therewith so much that wears the appearance of truth, that when their deluded victims reach the temple, things seem to confirm enough of what they have said to gain full credit for the rest. In proclaiming the greatness and glory of Juggernaut, they of course affirm that he has now so fully convinced his conquerors of his divinity, that they have taken his temple under their own superintendence; and that to provide him with an attendance worthy of his dignity, they expend thereon nearly 60,000 rupees from year to year, inspecting with care every department, and severely punishing any negligence in the service of the god. That although the British so far surpass the Hindoos in knowledge, they are so fully convinced of Juggernaut's deity, that they command a portion of food to be set before him every day. That they in reality worship him; and although, from their being *sleechas* or *unclean*, the god cannot permit their near approach within his temple, yet, that at his festivals they testify their veneration by sending the finest English woollens from their own stores in Calcutta to adorn his car. That they appoint officers to see that due order and decency are observed in his worship; and that some great man, the representative of the Governor General and of the British nation, frequently attends to grace the solemnity with his presence. That as they need money, convinced of the transcendent benefits to be obtained from beholding him, they levy a small tax on those who thus behold Juggernaut, which, however, on the richest, does not exceed ten rupees, while they permit the poorest to behold him gratis. That they themselves

are paid and sent forth by them to persuade all who wish for the full remission of sins, to come and behold the god in all his majesty.

“ Now although the whole of this is in reality a tissue of falsehoods, yet when these victims to delusion come to Juggernaut's temple and see his car adorned with the finest English woollens, the officers of government present to keep order, and perhaps some English gentleman present whom they in a moment transform into the representative of the Governor General of India, they give them credit for all the rest. Those who live to return home propagate this among their neighbours; and thus the tax on the idol with its consequences, instead of realizing the humane views of its projectors, adds strength to the delusion, and increases from year to year those scenes of death at which human nature shudders. That the British should thus be represented throughout the country as in reality worshippers of this log, and as employing their superior knowledge and virtue in securing order and decency in the service of its temple, and in adding dignity and splendour to its public festivals, is sufficiently degrading: but that they should be also represented as employing and supporting a band of deceivers to beguile the ignorant and unwary—in so many instances to death; and persuade them to undertake this pilgrimage that they may in reality enrich themselves by the tax they levy before they permit the Hindoo to behold his idol; is sinking the British name to the lowest pitch of degradation. The whole is, no doubt, a tissue of misrepresentation and falsehood; but it is not the less believed on this account. It is not more false than that Juggernaut eats, sleeps, and enjoys the refreshing chamra, and that he bestows indescribable benefits on those who behold him, all of which is most firmly believed; and when the victim of delusion on his arrival finds the tax levied on him, the car adorned with the finest English woollens, and the officers of Government present to preserve order, no truth in sacred writ appears more certain in the minds of the populace in England, than those things appear to him, which these messengers of delusion have published respecting the British nation.”—pp. 36—38.

But we find the subject grows too much upon us to do justice to it this month. We expected to have gone through the whole, and to have noticed particularly the volume by Laidler and Massie, who were formerly in connexion with the London Missionary So-

ciety; but that being impossible, we shall close this article by quoting the conclusion of Mr. Poynder's speech, entreating our readers, as well as the East India Company, to lay it to heart.

"It is impossible for me to know, with certainty, in what manner the Court of Directors intend to meet this motion, and I am therefore bound, in charity, to suppose they will offer no opposition to it, either by an amendment, or any other means. If, however, I should be mistaken in this supposition, I must then ask them, in the face of the proprietors, and of the country, with what colour of justice or decency, they can resist a motion couched in the temperate and cautious terms in which this presents itself—a motion which abstains from all attempts at dictation, and seeks to carry nothing by precipitation—which asks the Directors themselves to effect an object acknowledged on all hands to be desirable, in their own time, and in their own way; under the distinct recognition, however, that it is the positive duty of the Parent Government to interpose, and to prevent the continuance of human sacrifices in India—a duty which I contend has never to this hour been formally acknowledged either by the government at home or abroad—not assuredly by the Court of Directors in their letter of the 17th June, 1823—still less by the Governor General of India in his answer of the 3rd December, 1824—and never, in any shape, by the Proprietors of East India Stock.

"If it be contended that the public recognition of this duty is no more than the assertion of a truism, I answer that the value of its recognition is, that it cannot be so acknowledged in the face of the world without involving us all, in the responsibility of acting upon the admission, sooner or later, and in one way or another; and it is therefore I feel anxious that it should be put upon record, and that we may resolve to place ourselves under such obligations as we have never yet contracted to our Indian subjects, or to each other.

"While, however, there is nothing in

this motion to prevent the most temperate and cautious movements on the part of our Oriental Government, both at home and abroad, I do not wish to disguise from the Court, that the eventual object and intent of the motion is unconditional and uncompromising abolition; because I feel assured that nothing short of this, will either relieve the people of India or satisfy the people of England.

I conjure the Court in this particular, to

"Lay no flattering unction to their souls,  
Which will but skin and film the ulcerous part,  
While rank corruption mining all within,  
Infects unseen."

"Of such a nature has been the hope of advantage, conceived at first, and cherished only too long, from the Prohibitory Regulations, which, I trust, have been abundantly proved to have been 'weighed in the balance, and found wanting.'

"Again I would say—Beware lest a ruder hand than mine, drive you to extremities. I venture to call myself the friend of the Company, because I can, happily, appeal to a connexion with it of about thirty years' standing, and can challenge its Conductors to point out a single instance, during that time, in which I have ever appeared in any other character. It is, then, in that relation, that I would say to the Court of Directors—reject not honest and disinterested counsel. Believe that interests of the first importance are depending upon the course which you may choose to adopt. You stand at present upon the brink of a precipice, but have yet time to recede. All England awaits the decision of this day, with intense interest—an interest which is only exceeded by the breathless anxiety with which India, bleeding at every pore, invokes your aid—I beseech you to suffer no sordid hope of preserving even Empire itself, at THE PRICE OF BLOOD, to deter you from an act of the most substantial equity.

"BE JUST, and FEAR NOT,  
Let all the ends thou aims't at be thy  
Country's,  
Thy God's, and Truth's."—pp. 251—253.

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

A CHARGE, delivered to the Clergy of the Diocese of Llandaff, in September, 1827; at the Primary Visitation, by Charles Richard, Bishop of Llandaff.—We do not recollect any

ecclesiastical promotion, which has given so much satisfaction to all parties, as the translation of Dr. Sumner to the See of Winchester. The enlightened piety of this prelate, the diligence, assi-



duity, and zeal, by which he is distinguished from the greater part of his brethren; and his moderation in political life, so unlike the busy, restless spirit of many in the high places in the church, induce us to congratulate our brethren of the establishment, that the princely revenues of Winchester have been intrusted to so good a man, and are likely, at least, *pro hac vice*, to be well employed.

The readers of this Charge must admire its uniform tone of piety, seriousness, and kind feeling. The good bishop notices the relaxation of discipline in the church, refers to the almost forgotten design of visitations, and adverts to the state of his diocese, especially to pluralities, non-residence, and neglect of duty, with much fidelity and plainness. Then follow some practical details on the spiritual wants of the diocese, and affectionate exhortations on preaching, private instruction, visiting the sick, catechizing, week day services, administration of the Sacrament, and congregational singing. The bishop closes, in a fine strain of Christian feeling, by urging upon his clergy, the obligations of their office, the weight of their responsibility, the demand upon their labours, and the necessity of a devotional spirit. We are not insensible of the literary merits of this charge; when, on account of far higher excellence, we beg our brethren in the Dissenting Ministry to suffer this word of exhortation as though it had been originally addressed to them.

We cannot omit noticing the moderation with which the bishop adverts, in page 23, to "the ascendancy of our own Ecclesiastical Establishment, with reference either to our fellow-subjects of the Romish church, or to our Protestant Dissenting Brethren." We quote the advice of Archbishop Secker here adduced, not as the best which might be given, but certainly as the best which is likely to fall from episcopal lips.

"With respect to the privileges that we derive from human authority, as on the one hand receding from any of them without cause is only inviting fresh encroachments, and giving needless advantages to such as will be sure to lose none; so, on the other, straining them too far, is the likeliest way to destroy them all at once; and both our usefulness and our security depend very much on our appearing plainly to desire nothing inconsistent with the com-

mon good; to have the truest concern for all reasonable liberty, and to be zealous only against licentiousness and confusion."

We select the following passage as a pleasing specimen of the author's manner, earnestly praying that more such pastors may be raised up, both in the Church and among Dissenters.

"Many too are the parochial clergy, known only to God and the narrow circle of their own parish, who are labouring, not for man's reward, but for the love of him who seeth in secret and will reward them openly. Punctual and zealous in the fulfilment of all those legal duties, to the discharge of which they are bound by their office and order, they are yet so far from resting satisfied in the bare performance of the public appointments that it is their daily care to build up the people on their most-holy faith, by acquainting them, from house to house, with the principles of the gospel, and by engaging in all those pastoral functions which are at once the stated occupation and the solace, the duty and the delight of the parish priest. Is there one sick? they visit him. Is there one in distress? they succour him. Is there one oppressed? they are at hand to protect him. Is there one rich in this world's goods, and willing to distribute? they are his almoners to direct his bounty into the proper channels. Is there a house of mourning, or a house of joy and gladness? they weep with them that weep, and rejoice with them that do rejoice. Is there one among their flock more erring, more low, more miserable, more ignorant and thoughtless than another? it is even this very lost sheep which they consider themselves most especially bound to seek, and through divine grace to save. Is there one wanted to give his talents, or occasionally his personal assistance, in the management of religious or benevolent institutions? their education fits them for the office, and their duty bids them not decline it. These are they in whom the strength of the English Church consists; men in whose humble and laborious lives we may see the spirit of primitive teachers of the gospel, ready to spend and be spent in the service of their Master; and, in the true sense of their ordination vows, 'not grudging to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.'"

EXPOSITION OF THE BOOK OF PSALMS.  
By the Rev. John Morison. Part I.  
8vo. 1827. Price 4s. Palmer.—An



exposition of the book of Psalms is an arduous undertaking in the present state of biblical literature. It will require, though it may not be a critical book, considerable knowledge of criticism, of the established principles of hermeneutical theology; besides an extensive acquaintance with the doctrines and dispensations of the Bible. As far as we have yet examined this work by Mr. Morison, we think it very creditable to his diligence and acquisitions as a Christian Minister. It will be acceptable to the devotional reader, and not altogether disappoint the more critical inquirer, though to satisfy such persons is not properly the object of the work. We hope the author will attend particularly to his Greek and Hebrew quotations, and trust he will not depend implicitly on Parkhurst as a guide. We very cordially recommend the work to our readers, and if spared to the conclusion of the undertaking, will enter more fully into its merits.

VIEW OF THE CHARACTER, POSITION, AND PROSPECTS OF THE EDINBURGH BIBLE SOCIETY. *In Seven Letters, by Anglicanus. Edinburgh, 8vo. 1827. Duncan, Hatchard, Holdsworth.*

APOLOGY FOR THE MODERN THEOLOGY OF PROTESTANT GERMANY; or, a Review of the Work, entitled "The State of the Protestant Religion of Germany," by the Rev. Hugh James Rose, M. A. By Dr. Karl Gottlieb Bretschneider. Translated from the German, by the Rev. W. A. Evanson, M. A. 1827. 8vo. Palmer.—The public are indebted to Mr. Evanson for bringing this German defence of German theology before them in an English dress. It is a very curious, but very melancholy *exposé*, in the shape of a defence of the neology of the Continent, which appears to be a many-headed monster; but all the heads and forms of which are sadly opposed to the truth as it is in Jesus. The lowest class of this body, we mean the most spiritual part of it, according to its defender, would not generally be regarded as Christian in this country. Mr. Rose, we understand, is about to publish a reply to Bretschneider. If we have opportunity we should like to notice both together; but in the mean time, let our readers examine this learned apologist for them-

selves, and they will groan with anguish, that the pulpits of Luther, and the chairs of Melancthon, should be occupied by such unbelievers and hypocrites as are now generally to be found in the colleges and churches of Germany.

A PRACTICAL VIEW OF THE PREVAILING RELIGIOUS SYSTEM OF PRO-FESSED CHRISTIANS, in the higher and middle Classes in this Country, contrasted with real Christianity. By W. Wilberforce, Esq. With an Introductory Essay, by the Rev. Daniel Wilson. A.M. Glasgow. 1826. 12mo. Price 5s.

THE CHRISTIAN'S DAILY WALK in Holy Security and Peace. By the Rev. Henry Scudder. With an Introductory Essay, by Thomas Chalmers, D. D. Glasgow. 1826. 12mo. Price 4s. 6d.—An increasing demand for reprints of our standard religious writers, is not among the least gratifying signs of the times. These two volumes belong to a series of "select Christian Authors, with introductory Essays," now in course of publication by a spirited bookseller at Glasgow. The works of Wilberforce and Scudder have been too well appreciated by the religious public to need our recommendation. The introductory Essays are worthy the reputation of their writers; and will, no doubt, induce an extensive circulation among those who would otherwise shrink from times of old-fashioned divinity. Mr. Wilson gives a very interesting view of the revival of religion, in this country, during the last thirty years, as connected with the publication of Mr. Wilberforce's book; and offers some suggestions as to the manner in which the revival may be farther advanced. Dr. Chalmers, in introducing "the Christian's Daily Walk," sketches the similarity between the toleration which Christianity met with, from the pagan world, so long as it interfered not with their own superstitions; and the "complacent toleration for a mitigated and misconceived Christianity," so prevalent in our day; he then proceeds to contrast the different spirit of two men, "one of whom works, and that most incessantly, from the love that he bears to the wages, and the other of whom works, and that just as incessantly, from the unconquerable taste and affection which

he has for the work itself;" recommending Scudder's treatise to those who aim at the delightful service of the latter. The books are neatly printed, and the price is moderate.

ANTICIPATIONS OF THE FUTURE AWAKENED BY REVIEWS OF THE PAST. *A Sermon, delivered at the Meeting-house in New Broad Street, on Thursday, August 2, 1827; occasioned by the Completion of the First Century of the Existence of the Church connected with that Place. By Joseph P. Dobson.* pp. 80. Longman.—From Psalm cxv. 12, Mr Dobson illustrates the doctrine, "that spiritual manifestations of the divine goodness already enjoyed, constitute a powerful argument for the indulgence of hope, in looking forward to time which is to come;" by reference to some of the leading events in the Jewish history, in the history of our own denomination, and of the church of which he is pastor. The church in New Broad Street was formed in 1727, by a secession from that assembling for worship in Miles's Lane. In narrating the particulars of the separation, Mr. D. entered warmly into the defence of the separatists, and evinces rather more of the partisan than the lapse of a century seems to warrant. Neither do we think that he has dealt altogether justly with Wilson's History of the Dissenting Churches in London. Mr. Wilson gives an account of that secession, as "characterized by a person who lived about the same time; and Mr. Dobson, after quoting another passage or two, infers, "that what the writer gives as the view of the case entertained by another person, was the view which he himself adopted." The inference is scarcely fair; but we are unwilling to be as severe upon Mr. Dobson, as he is upon Wilson.

The preacher derives several important and instructive lessons from the events reviewed, which furnish matter both of gratitude for the past, and hope for the future. He solemnly and impressively exhorts his hearers to "look well to the state of their principles, and to act up to those principles."

"Far be it from us," he exclaims, "to give any encouragement to bigotry and narrow-mindedness, or to wish to engender an uncharitable and persecuting spirit; but there is much that is extravagant, and much that is spurious, in the liberality of the present day. The principles you hold

as nonconformists, and as believers in revelation, are what you have no business with, unless you have become convinced that they are better than any other principles; and if you have become thus convinced, it is nothing short of acting the part of traitors, when, either directly or indirectly, you afford encouragement to any other principles.

"But, my dear brethren, the voice which calls upon you this day for steadfastness in the liberty of the Gospel, and for fidelity in your attachment to the grand and fundamental truths of Christianity, is overpowered by the voice which calls upon you for consistency and exemplariness, as the professed followers of Jesus; and if it be imperative that you support the cause in which your forefathers bled, and the doctrines for which apostles and reformers contended, far more imperative is it, that in all things you recommend that cause, and in all things adorn those doctrines, by a righteous and holy life; and, therefore, as a man, I honestly advise you—as a Christian, I affectionately exhort you—as a Christian minister, I solemnly admonish you—yea, as an ambassador sent you from heaven, in the name of God, I command you—in the name of the Eternal Father, I command you—in the name of the Everlasting Son, I command you—in the name of the Holy Ghost, I command you—to walk worthy of the vocation wherewith you are called! O! see to it, that the hours of this consecrated season do not pass away without a renewal of covenant engagements between God and your souls; and, having renewed your covenant engagements, O! see to it, that you never violate them hereafter. Let it be your anxiety, from this day, to live more habitually and more entirely under the influence of the Divine Spirit, than you have hitherto. Let religion become more of a business with you than it has been, and let the cultivation of piety become more systematic, and let there be more of principle and of conscience developed in your history. Endeavour always to live with the persuasion upon your minds, that there is nothing of so much consequence as personal godliness—nothing of so much consequence as your being enabled to break away from the power of sin and the love of the world—nothing of so much consequence as your becoming every day more and more conformed to the image of Christ."—pp. 67—69.

We hope the principles advocated in this discourse will become increasingly dear to nonconformists, and that more of our young ministers will imitate the commendable example of Mr. D., and

give early pledges of their attachment to New-Testament principles of church government.

A TREATISE, on those Diseases which are either directly or indirectly connected with Indigestion, comprising a Commentary on the principal Ailments of Children. By D. Uwins, M. D. &c. 8vo. 274 pages. Underwood. Price 7s.—From the preface it appears, that the public are indebted to a monthly journal for the valuable treatise now before us. Dr. Uwins was requested by his friend, the Editor, to draw up an article on the popular and important subject of digestion, and if we are not greatly mistaken, the journal referred to is the *Eclectic Review*, and the article is an able one on that subject, which appeared in that respectable work in the early part of last year. We read it with peculiar interest, for, alas! reviewers are generally *dyspeptic sufferers* themselves, and we then wished that the scientific, yet common sense views of the writer, were more fully developed and illustrated. This desire is completely gratified by the elegant and able treatise now before us, which, though it does not strictly fall within the bounds of our literary jurisdiction, we feel it our duty to recommend to the notice of our readers. When we reflect upon the injuries which children receive, and on the miseries which adults endure from mistaken notions on the subjects of regimen, diet, and digestion, we feel anxious, that affectionate parents and suffering valetudinarians should peruse the precautionary suggestions, and very simple remedial plans contained in this work. The third part, which occupies 60 pages, and treats on *Digestion and Indigestion in the abstract and popularly*, will afford our sedentary and studious friends some most useful hints, while the treatise throughout is written in a style and strain, which must render it intelligible and useful to general readers.

THE OPPRESSIVE, UNJUST, AND PROFANE NATURE AND TENDENCY OF THE CORPORATION AND TEST ACTS, exposed in a Sermon, preached before the Congregation of Protestant Dissenters, Meeting in Cannon Street, Birmingham, February 21, 1790. By the late Rev. Samuel Pearce, of Birmingham. Second Edition. N. S. No. 37.

London: Wightman and Cramp. 1827. Price 6d.—The following extract from the advertisement to this valuable pamphlet will explain its design, and to which we have only need to add our hearty commendation:—

“This sermon was originally ‘printed at the request of the Committee of the seven congregations of the Three Denominations of Protestant Dissenters in Birmingham:’ it is now reprinted, with the hope of its being instrumental in diffusing amongst the Dissenters a just sense of the grievance of the Corporation and Test Acts, and in disposing them to unite heartily in respectful and temperate applications to the Legislature for the repeal of these unrighteous statutes, in so far, at least, as regards the profanation of the holy ordinance of the Lord’s Supper. It is believed that some excellent persons of the Three Denominations hesitate to co-operate with the majority of their brethren in this great cause, under an apprehension that the question is merely political, and that the spirituality of their characters, as professors of the Gospel, may be endangered by their eagerly engaging in a struggle for a worldly object. Such Christians will be convinced, by the perusal of this sermon, that the purity of the most solemn ordinance of their religion is involved in the issue; that the attempt is in fact to rescue one of the peculiar institutions of the Great Head of the Church from dishonour; and that religious liberty is in this, as in other respects, inseparably connected with Divine truth.

“No man is remembered with more lively affection and esteem, by his own denomination (the Baptists), than the late Mr. Pearce. He was a Christian of warm and pure affections, and as a minister he was distinguished by the spirituality of his views, and the fervour of his devotion. But his zeal for the pure Gospel of his blessed Master, so far from extinguishing his care for the civil rights of his brethren, enkindled his Christian patriotism, and made him ‘a burning and a shining light,’ both in the world and the church. Let those that honour his name, follow his example, and be ‘not slothful in business’ as citizens, while they are ‘servant in spirit;’ in both temporal and spiritual relations, ‘serving the Lord,’ whose freemen they are by their heavenly calling.”

THE END AND ESSENCE OF SABBATH SCHOOL TEACHING, and Family Religious Instruction, &c. Second Edition, greatly enlarged. James Gall, Edinburgh. 12mo. pp. 180. Price 2s. 1827.

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—There are but few books which have given us such high, and such entire satisfaction, as the one now before us. Its title struck us forcibly, and its contents have more than realized our most sanguine expectations. In looking over the table of contents, the reader will easily perceive that the plan of the work is comprehensive, and that the various topics introduced are of the highest order of importance. We have long thought that, after all the attention that has been paid to the education of the lower classes of society, by means of Sunday Schools, the end and essence of Sunday School teaching were but ill understood, or, at most, inadequately regarded. To teach the young to read, and to store their memories with a form of sound words, are objects of great importance; but to make them understand, and in some measure appreciate the doctrines and duties of Christianity, are infinitely more so. The latter of these objects forms the benevolent design of this pamphlet, and it is quite evident that the writer has thought much and closely on the subject. We should inform our readers that "The End and Essence of Sabbath School Teaching," stands connected with a series of short catechetical works, of which it is our intention to take further notice at a future period. These are designed to form the foundation of a course of extemporaneous cross-interrogatories; and the work at present before us, at once shows the importance of the system, and the facility with which it may be put in operation.

Our author's plan is equally adapted to Sunday School teaching, and to family instruction; and we think that every teacher in a Sabbath School, and head of a family would do well to give this work a speedy and very careful perusal.

**BRIEF SUGGESTIONS ON TRANSLATIONS OF THE HOLY SCRIPTURES, addressed to Friends of Bible Societies, in consequence of a late Article in the Quarterly Review; being the Substance of a Speech delivered at the Annual Meeting of the Southampton Auxiliary Bible Society, October 24, 1827. By John Bullar, one of the Secretaries of that Institution. 8vo. 16 pages: 6d Longman and Co—**We are happy to see a corrected edition of the very eloquent and satisfactory speech of Mr. Bullar published. We read it in the South-

ampton paper with much interest, and fearing that its usefulness would be confined to the circulation of a provincial journal, we transcribed as much of it as our pages would permit into our December Number, which, through an oversight, was described as an extract from the speech of Mr. Bulwer. Did we not know the arrogant bearing of the Quarterly Review, we should anticipate some apology for its malignant blunders, after the complete exposure it has recently received from various quarters. But let the editors and contributors to that journal carry their heads as loftily as they will, they may be assured that statements like those of Mr Bullar, made and circulated as they have been throughout the country, cannot fail to lessen their influence, and to cause all thinking men to receive in future with necessary caution even their most oracular assertions.

**THE JUVENILE FRIEND; or, Youth's Guide, &c. Vol. 5. Souter. 5s. neatly half bound. 1827.**—The fifth volume of this useful work has just been put into our hands; and among the numerous juvenile periodicals that are now candidates for public favour, we think it presents fair claims to increasing support. Its several departments exhibit a careful attention to the best interests of the rising generation; and whilst every article is made subservient to the sacred cause of religion, its tone of sentiment is cheerful, the subjects interesting, and the general style of composition animated and elegant. The topographical embellishments, and their illustrative descriptions, possess considerable interest, as connected with those essential branches of education, geography and history.

We find, from an address accompanying the volume, that the conductors intend to commence a New Series of their work, under the title of "*The Youth's Guardian, and Juvenile Friend*," which has our cordial good wishes. The profits are still to be devoted to various important institutions.

**THE LAW OF CHRIST IN RELATION TO OFFENCES. Price 4d., or 3s. 6d. per dozen. By George Payne, M.A. Holdsworth**—In this little work, the evils which result from the violation of the law of Christ, Matt. xviii. 15–20, are pointed out; and an attempt is made to secure its future observance.

**THE WINTER'S WREATH; or a Collection of Original Contributions in Prose and Verse.** *Liverpool, Smith; London, Whittaker.*—"The Wreaths" of winter, though cheerful amidst the general sterility of nature, are usually but sorry substitutes for the beautiful and varied productions of spring; divested as they are of those varied colours, delicate forms, and fragrant perfumes which delight the senses when Flora reigns. We can assure our readers that this is not the case with "The Winter's Wreath" which now adorns our table, in which are interwoven some choice and fragrant flowers, culled from the brink of the Castalian fountain, and the banks of Kedron. We shall have credit for this statement, when we enumerate the names of W. Wordsworth, W. Roscoe, T. B. Macauley, T. Gisborne, J. Hughes, H. Stowell, Hannah More, Felicia Hemans, Margaret Holford, and Charlotte Grant, of Laggon, as amongst the contributors to its beautiful and instructive pages. Amidst so many valuable papers, it is difficult, and, perhaps, invidious, to select one or two for special commendation; but we must say, that Mr. Macauley's translation of the Ode on the Deliverance of Vienna, from the Italian of Vincenzo Da Filicaia, deserves peculiar notice, for the vigour, harmony, and truth which breathe through every stanza.

Though we think this volume is not equal to its splendid rivals from the London press, in its graphic illustrations, yet it certainly is comparable with the very best of them, in the literary and devotional character of its contributions; and we therefore cordially recommend it, especially as the profits of its sale "will be devoted to charitable purposes."

#### WORKS PREPARING FOR PUBLICATION.

**The Life and Opinions of John De Wycliffe, D. D.** illustrated principally from his unpublished Manuscripts, with a Preliminary View of the Papal System, and of the State of the Protestant Doctrine in Europe to the commencement of the Fourteenth Century. By Robert Vaughan. With a finely engraved Portrait by E. H. Finden, from the original picture of Sir Antonio More, now an Heirloom to the Rectory of Wycliffe, Richmondshire. 2 vols. 8vo. Price 21s.—**The Blasphemy against the Holy Spirit, and the Doctrine of Spiritual Influence, considered in se-**

**veral Discourses, with Notes and Illustrations.** By W. Orme 12mo Price 5s.6d.—**Four Discourses on the Sacrifice, Priesthood, Atonement, and Redemption of Christ.** By J. P. Smith, D. D. 8vo Second Edition, much enlarged. Price 5s.—**Oriental Observations, and Occasional Criticisms, illustrating several hundred passages of Scripture.** By John Calloway, late Missionary in Ceylon. 12mo. Price 3s.—**Elements of Geography, on a new plan, illustrated by Cuts and Maps.** By Ingram Cobbin, A. M., Author of the Elements of English Grammar, and Elements of Arithmetic. 18mo.—**The Missionary Cabinet, comprising a Gazetteer of all the places occupied by Christian Missionaries, with a brief Geographical Description; notices of the natural history, manners, and customs of the natives, &c.**—**The Progress of Christianity, with an Introductory Essay by the Rev. C. Williams.**—**Monse (Rev. C.) on Religious Liberty, in reply to Bishop Burgess's Catechism.**—**The Process of Historical Proof, explained and exemplified, to which are subjoined, Observations on the peculiar points of the Christian Evidence.** By Isaac Taylor, jun. Author of "Elements of Thought," and "Transmission of Ancient Books."—**Memoirs, Correspondence, and Sermons of the late Rev. Samuel Gilfillan, of Comrie, Author of an Essay on the Sanctification of the Lord's Day, and of Discourses on the Holy Spirit.**—**A new Edition of the Rev. T. Binney's Discourse, delivered at Peterhead, before the Hampshire Association of Independent Ministers, April 15, 1827.**—**Elements of Mental and Moral Science, by George Payne, M. A.** 1 vol. 8vo. This work will state the opinions of our most distinguished writers in reference to the subjects upon which it treats; and exhibit the connexion which exists between sound philosophy and revealed truth.—**The Police Constable; or, Observations on the Cause of the Increase of Crime, with the Means of Prevention, &c.** To which is added, the Duties of a Police Constable, &c. &c. By a Governor of a House of Correction.—**We are happy to announce that Dr. R. Wardlaw, of Glasgow, is preparing for the press a new edition of the Discourses on the Socinian Controversy, which will contain an additional Discourse on the Subject of the Atonement, and in the other departments will also be very considerably enlarged, partly by new matter, and partly by the transference, both into the text and the notes, of some of the more important parts of the reply to "Mr. Yates's Vindication of Unitarianism," divested of all reference to personal controversy.** The Doctor hopes to comprise the whole in one thick octavo volume.

## MISCELLANEOUS INTELLIGENCE.

## PROCEEDINGS OF THE BODY OF DISSENTING MINISTERS IN THE METROPOLIS.

At an extraordinary General Meeting of the Protestant Dissenting Ministers of the Three Denominations, held at the Library, Red Cross Street, on Tuesday, November the 13th, 1827;

The Rev. John Hippon, D. D. in the Chair; it was unanimously resolved,

1. That this Body esteem it to be a Christian duty to renew the declaration of the injustice, impolicy, and profane tendency of the Corporation and Test Acts—their *injustice*, in excluding Protestant Dissenters from civil and political advantages accessible to other classes of his Majesty's subjects, not more loyal or more zealous and active in the support of the constitution of the country than themselves;—their *impolicy*, in creating divisions amongst Britons, and in depriving the King and country of the services of a large part of the people of these realms;—and their *profane tendency*, in as much as they prostitute a solemn and holy ordinance of our religion to worldly and uncharitable purposes.

2. That we do again petition both Houses of Parliament in the approaching Session, for the repeal of so much of the aforesaid Acts, as relates to the Sacramental Test.

The body of Ministers met by adjournment on Tuesday, December 11, when a Committee, appointed to prepare an address to the Dissenting community and the religious public, presented the same, which, having been read, was unanimously adopted, and consigned to the united Committee for publication. The reader will find this eloquent and able appeal inserted in the early part of the present number.

## THE ASSOCIATE FUND; A SOCIETY FOR THE RELIEF OF POOR DISSENTING MINISTERS.

This Society was formed in the year 1823, expressly to assist poor Dissenting Congregations in raising the incomes of their ministers; and, although, we understand that the funds have hitherto been found very inadequate to meet the pressing cases which have come to the knowledge of the Committee; it is still matter of sincere thankfulness that much benefit has resulted through its instrumentality, in almost every county in England. The

last report furnishes no less than twenty instances in which the necessities of laborious and zealous servants of the most high God are portrayed in very affecting terms, alike expressive of urgent temporal privations, and of humble gratitude for the providential supply afforded by the Associate Fund. In no cases have the sums granted exceeded £10. and in general they have been confined to £5., and until the income of this Society is considerably augmented, it will be found impossible to extend its operations to the Principality of Wales, which offers a most extensive, necessitous, and interesting field for the exercise of Christian benevolence.

Its officers are as follows:—

Joseph Procter, Esq. Treasurer.

Rev. Thomas Lewis, and Rev. John Yockney, Secretaries.

## Committee.

Rev. H. F. Burder. Messrs. W. Bateman.

J. Blackburn. Jos Blower.

J. Campbell. T. Challis.

J. Clayton, jun. S. Davenport.

S. Curwen. T. Fisher.

Jos Fletcher. Wm. Fox.

W. Harris, LL.D. W.A. Hankey.

T. Jackson. Fred. Smith.

J. Morison. Eb. Taylor.

Wm. Orme. W. Townsend.

Ed. Parsons. Thos. Walker.

Jas Stratten. Thos. Wilson.

Mr. S. Forster, 12, Astey's Row, Islington, Collector;

By whom donations and subscriptions will be thankfully received, and at No. 18, Cheapside, where any communications also may be addressed.

## REGULATIONS OF THE CONGREGATIONAL BOARD RELATING TO CHAPEL CASES.

At a Meeting of the Board of Congregational Ministers residing in and about London, December 11, 1827,

Resolved, That the regulations of the Board respecting cases be published annually in the month of January, in the Evangelical and Congregational Magazines.

“In order to protect the friends of religion from unwarrantable applications, and at the same time to afford a reasonable facility to proper applications for the erection or enlargement of places of worship, the Board will sign such cases as are presented for that purpose; pro-



vided that the merits of the case, in itself considered, and the deeds which vest the meeting-house, or other building, in the hands of trustees, for the use of the church and congregation to whom it belongs, shall be approved by the Board."

In addition to the above general regulation, every case, before it can be recommended by the Board, must have the recommendation of Ministers, and contributions from its friends in the vicinity; and also the Trust Deed must be enrolled in the Court of Chancery.

THOMAS HARPER, Sec.

#### PUBLIC MEETING OF THE JEWS.

A meeting of the Jews was held at the City of London Tavern on Wednesday, December 19th, to consider an address, voted at a recent meeting, by the brethren resident in London, protesting against the Ukase recently issued by the Emperor of Russia, the substance of which was given in our last number, which imposed severe restrictions on the Jews resident in a certain part of the Russian dominions, and expressing their sympathy and compassion towards the parties subjected to the imperial restraints. Mr. M. E. Levy took the chair.

The Chairman having briefly explained the necessity imposed on every member of the house of Israel to lift up his voice against the oppressions threatened in the Russian ukase, proposed that an address, which he had drawn up, should be read to the meeting.

The following Address was then read in paragraphs, every one of which was unanimously agreed to:—

"To the Children of Captive Israel, inhabiting the dominions of his Britannic Majesty, whom God preserve. Amen.

"Peace and safety be unto you from our God, the God of Abraham, of Isaac, and of Jacob. Amen.

"Having seen a certain Ukase, issued by the Emperor of Russia, respecting that portion of captive Israel inhabiting a certain part of his Imperial Majesty's dominions, which appears to have been enforced on or about August last, we cannot but feel deeply afflicted at the direful calamities which such an Ukase must occasion to our unfortunate brethren; more particularly so, upon those helpless widows, and still more helpless orphans, who have resided in that extensive empire, and rigorous climate.

"Keenly do we feel that part of the said decree, which, while it tolerates, under some marked restrictions, the settlement of a certain class of our brethren, excludes from the benefits of such toleration all their religious functionaries.

"Most deeply do we lament this regulation, as depriving such families of all religious instruction and consolation under their sufferings, which will unavoidably produce woeful consequences upon their moral and spiritual character; thus spreading the contagion of infidelity among a people hitherto characterized by devoted adherence to the religion of their forefathers.

"But alarming as we consider this Decree in its effects, upon those on whom it mediately or immediately operates, we cannot but consider that it will be still more disastrous in its influence on generations yet unborn.

"If the dispersion of our nation, and the calamities we have endured, are the result of our departure from the laws of our Almighty King, what must be the condition of those, who will be reduced to a state of ignorance and degeneracy, unexampled in the history of our nation, when deprived of religious instruction?

"If we and our forefathers, blessed with the means of acquiring knowledge, have been too much estranged from our God, what will be the condition of those who are to come after us, if such persecutions should become general? and if one Potentate can thus cruelly persecute our race, what is to prevent the imitation of his example, but our appeal to those feelings of compassion, and that sense of justice, which belong to civilized man?

"What but humble and contrite supplication to that Great Being, who hath succoured our people in all ages, and who hath often turned the curses and oppressions of men into the means of making to himself a glorious name, as our preserver and deliverer?

"Calamitous and distressing as this particular persecution is, its force is greatly increased when considered in conjunction with other persecutions, which have operated within these three years past to the injury of our afflicted brethren, in different parts of civilized Europe; such as those in Lubec, Bavaria, Duchy of Altenburg, and that in contemplation at Darmstadt; the different oppressive edicts of the Pope; and lastly, the cruel and demoralizing laws which are even now operating in Frankfort.

"All these persecutions manifest a prevailing spirit, which should alarm the Israelites of all countries and climes, and incline us to rouse our hitherto but too dormant feelings, and to search our ways; that so, by tracing effects to causes, we may attempt to find a remedy for the accumulated evils which have befallen, and still surround us; that we may acknowledge the justice of our Creator, even the King of Israel, and own, that

these, as well as all other chastisements which have been heaped upon our devoted heads, are, as it respects the Almighty, merited by our sins, and those of our forefathers; as denounced by our Lawgiver and prophets.

"This meeting do therefore think it a solemn duty, which they owe to themselves—to their children—to the whole house of Israel, and their God—to call upon their brethren in Great Britain, to assemble, in order to consult upon the best means of arousing the attention of the whole house of Israel, to the cause of all its evils; to ascertain their extent, and to point out the most likely means of alleviating the sorrows of our brethren; averting further persecutions, and uniting us once more as a family dear to one another, and beloved of the God of heaven and earth."

On the motion that the address be approved of being put, considerable discussion of an angry kind arose, which, by the efforts of the Chairman, were at length silenced, and something like decorum was established; and the address was read, paragraph by paragraph; and ultimately approved of.

The Chairman said, the resolutions the meeting had passed had his cordial support. The state of the Jews, he observed, was somewhat embarrassing: the policy of many of the governments under which they lived, had been to keep them in a state of thralldom—to put down every liberal institution which might elevate or ennoble the mind—to leave them only the means of amassing wealth. He conceived, that if the house of Israel would agree to be true to itself, justice would be granted to them. He was sorry to confess that the ukase, which he in common with the meeting had censured, would be viewed with apathy by a great proportion of his brethren: they would say, "Russia is doing nothing to us: we are thankful for what we possess." Such slavishness of mind reminded him of the West-India negro, who, on the application of the overseer's whip, cried out, "Thank ye, massa!" (A laugh.) He called on the meeting to consider the situation of the Jews in Frankfort, where, from among 1,000 families, 15 only were annually allowed to enter into matrimonial engagements. At the present moment, he was told there were upwards of 60 candidates; and these, as might be expected, were drawn from the ranks of the rich.

The poor classes there had but slender hopes of entering into the marriage state. What was the condition of the Jews in Italy? Need he mention that Jewish children were dragged to the baptismal font, and then claimed by the church?

These poor creatures were subsequently demanded from their parents, because, in terms of a certain edict, no Christian was permitted to reside under the roof of a Jew. (Hear.) The knowledge of these circumstances was, in his mind, sufficient to rouse the lethargic spirit of every Jew in England; and he trusted that the appeal made to them would be met with a corresponding zeal.

After some other business had been gone through, the meeting broke up.

#### A RELIGIOUS IMPOSTOR DETECTED.

An individual, representing himself to be the *Rev. Mr. Wilson*, of Montrose, Scotland, has succeeded in collecting, within the last six weeks, nearly a hundred pounds, towards a pretended chapel-case. He has obtained, we have reason to believe, the true signatures of four Independent ministers in Dublin, and with these he succeeded in collecting at Liverpool, Chester, Birmingham, Wolverhampton, and other places. He had recently assumed the name of *Mitchel*, from Brechin, Scotland, which is his true name. He was detected at Worcester by Mr. Redford, and committed to jail. His guilt he has fully confessed, and explained the methods by which he contrived to impose upon so many individuals. The religious public should be upon their guard against all applicants who do not show certificates from the neighbourhoods from which they profess to come. Signatures of ministers who cannot be acquainted with local circumstances, if they stand alone, are no guarantee of character; and since men of business have little leisure to examine such cases, ministers should be especially cautious, and have ample evidence, before they venture to send forward such applicants. It is surprising that any persons should have been imposed upon by this individual, who professed to come from Scotland, and whose only vouchers were from Dublin. The individuals who signed his case, under the name of Wilson, of Montrose, are hereby informed, that all his documents have been taken from him, and are in the hands of Mr. Redford, at Worcester.

#### ON THE STATE OF THE CATTLE-MARKET AND SLAUGHTER-HOUSES OF LONDON.

We have been requested to insert the following extracts from an address now in circulation on this subject:—

"It is notorious, that notwithstanding the wealth, the population, and the rapid improvements of this great metropolis, probably there is not a village or town in the British empire, where such palpable inconvenience, danger, and disgust are submitted to, as in the mode with

1823.]

*Miscellaneous Intelligence.*

55

which London is supplied with animal food.

"In vain has the public press inveighed against the disgraceful nuisance of Smithfield cattle-market, for the supply of more than a million of people, notwithstanding its regulations passed thirty five years ago, and the appointment of fourteen constables to enforce them. In vain has this proud city beheld the example of Paris (though of smaller size and less population) cleanse herself from this foul reproach; it being now seventeen years since, by the direction of the French Government, five Abattoirs were constructed by the board of public works, and placed at different extremities of the city; which at once delivered it from the dangerous passage of cattle for slaughter, from the hideous view of their blood running in the gutters and sewers of the public streets, and from the infectious miasma exhaled from the putrid substances of the private slaughter-houses. Still we have submitted to the present state of things. In the very heart of London we still continue to permit the confusion, uproar, and barbarity of Smithfield cattle-market, where the blows and bruises which the cattle receive, the effects of which are demonstrable upon the carcasses of the various description of animals, if accurately detailed, would not be credited, except by an eye-witness. We continue to submit to have these cattle driven through our public streets for slaughter, sometimes presenting a shocking spectacle of utmost exhaustion and fatigue, panting along under the weight of their own flesh, which every minute is becoming more feverish, and consequently more unfit for the purposes of food; at other times, goaded to desperation, rushing through our streets, to the annoyance of our commerce, to the absolute danger of our persons, and the terror of the whole female sex.

"We tolerate slaughter-houses even in the centre of our city, which are neglected by the local authorities with regard to the health or disease of cattle slaughtered for our food, and in which cruelties of a most wanton, unnecessary, and horrible nature, are daily practised with impunity. Many of 'these abodes of cruelty, filth, and pestilence,' are in under-ground cellars, with only a twilight gloom from a grating in the pavement; alone accessible by a perpendicular stpladder, down which the sheep and calves are precipitated. A description of these disgusting places, as well as of the practices of slaughtermen, to whom we commit the preparing of the flesh for our food, none except those who have seen

and examined could be prevailed on to credit; but once brought into view, human nature would shudder at our criminal supineness, in so long neglecting their reformation."

It is intended to submit a plan to a public meeting (of which due notice will be given), to be held early in the year, on which occasion a distinguished Philanthropist has consented to take the Chair.

## RECENT DEATH.

It is with deep regret we have to announce the death of that beloved and apostolical man, the Rev. ALEXANDER WAUGH, D.D. for nearly 46 years pastor of the Scotch Secession Church, Well Street, Oxford Street, London. He was born in East Gordon, in Berwickshire, of pious parents, August 16, 1754, and may be said to have feared God from a child. After he had passed through his grammar-school education, he entered the University of Edinburgh in his 16th year, where he prosecuted his mathematical and classical studies with commendable diligence and just reputation. In 1772, he left Edinburgh for the University of Aberdeen, that he might enjoy the able instructions of Drs. Campbell and Beattie, of whom he always spoke in terms approaching to enthusiasm. In August, 1774, he left the University, to prosecute his theological studies under the learned and truly Reverend John Brown, of Haddington, the well known author of the Family Bible, who was at that time Tutor to the Associate Synod. Having thus laid the foundation of future usefulness, by a substantial and lengthened course of preparatory study, he commenced his public ministry, and on the death of Mr. Hall, pastor of the church in Well Street, he was invited to succeed him, and on the 9th of May, 1782, he was ordained to the pastorate, which he held till his death. In the year 1786, Mr W. married the beloved companion of his days, who is left the widowed mother of a numerous and interesting family. The metropolis presented a sphere in which the talents of Mr. Waugh had scope, and his eloquent appeals to the benevolence of Christian bosoms, were often employed on behalf of the Scottish Hospital, the Highland Society, and of all those institutions which are calculated to diffuse the blessings of scriptural education and evangelical knowledge in the country.

But the London Missionary Society was, as he used to designate it, *his darling Society*. It was his honour to be amongst the foremost of that little band who founded that important institution; and, indeed, he gave it the peculiar character which distinguished it, by penning, amidst

the vigorous discussions and existing bustle of a public meeting, that *fundamental principle* which has united in one common fraternity Christians of different denominations. To him was assigned the office of Chairman to the Committee of Examination in the Society, and those alone who have witnessed his paternal yet dignified conduct towards the candidates, and his cheerful yet devoted manner in the transaction of its general business, can duly estimate the loss that Society has sustained by his removal.

Though he had to contend in the early part of his ministry with many pastoral trials, yet as he advanced in life, it was his happiness to see them decrease, so that in his own charge he was peculiarly beloved, and highly esteemed by the Ministers and churches of the metropolis, of every evangelical denomination. He was not, however, exempted from afflictions; his beloved son, the Rev. Alexander Waugh, M.A., whom he had ordained with the Presbytery in 1819, as pastor of the Scotch Church, Miles Lane, was seized, in 1823, with an hepatic affection, accompanied with hæmorrhage, which terminated his usefulness and his life, in August, 1824, before he had attained to his 30th year. Dr. Waugh was deeply affected by this loss, but his powers rallied again, and he continued his labours, with occasional interruptions, to the close of the last Sabbath of his earthly existence. On Lord's-day, December 9th, he assisted the Rev. Mr. Gray in the administration of the Lord's Supper at Albion Chapel, and preached in the evening from Heb. xii. 1. On the Monday night, he was taken with an apoplectic seizure, which, on Friday, the 14th, terminated his beloved life, and abundant labours. He was conscious of his situation before his departure, and being reminded of the reward of his faithful labours, he replied, "I am going to receive *mercy—divine mercy.*" He was interred in Bunhill Fields burial ground, on Saturday, December 22, when the Rev. Dr. Winter delivered the funeral oration, and the Rev. W. Broadfoot offered solemn prayer.

The funeral being large, the company assembled at the Rev. J. Stratton's chapel, Paddington, which is near the Doctor's late residence, where the Rev. R. Hill, M.A., and the Rev. Edward Irving, M.A. offered solemn prayer. The procession consisted of 40 mourning coaches, 10 private carriages, and a company of Sunday School teachers on foot, and is said to have extended nearly half a mile. Dr. Waugh has, we believe, published very little—*Peaceful Endeavours to enlighten the World*, a Missionary Sermon, 1797. *Pastoral Care*, an Ordination Sermon, 1792. *Messiah, the Sun of Righteousness*, a Sermon before the Highland Society 1799, and *The Memoir of the Rev. A. Waugh*, prefixed to "Sermons," &c. 1823, with a few reprints of old authors, are all the publications of his of which we have any knowledge.

The diploma of Doctor of Divinity was honourably conferred upon him some years since, by the University of Aberdeen. The Directors of the Missionary Society have passed resolutions, expressive of their sense of his worth; and respectful tributes to his memory have been paid in most of the dissenting pulpits of the metropolis.

These incidents of his life, we are happy to present to our readers; but the character of Alexander Waugh is not the subject for a hasty sketch.

#### REMOVALS, NOTICES, &c.

The Rev. G. G. Evans has relinquished his connexion with the church at White Row, London, and has accepted an appointment to the classical department of Mill Hill Grammar School, Middlesex.

The Church at White Row have unanimously invited the Rev. Henry Townley, late of Calcutta, to become their pastor, which we are happy to announce he has accepted, and will commence his labours amongst them the first Sabbath of the present year.

The Rev. James Parsons, of York, is engaged to preach on behalf of the London Christian Instruction Society, at Finsbury Chapel, Moorfields, on Thursday Evening, Jan. 24th inst. at half-past six o'clock.

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### ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the last Month from the Rev. Messrs. W. Chaplin—J. H. Dobson—Dr. E. Henderson—S. Thodey—Dr. J. P. Smith—T. Harper—A. Palmer—G. Redford—J. Arthur—R. Halley—W. H. Woodward—R. Alliot, Jun.—Joseph Morison—Dr. Harris—John Morison—G. Payne—Dr. R. Wardlaw—Thomas Russell—Samuel Bell.

Also from Dr. J. B. Brown—B. Hanbury—J. Wilks—John Bullar—J. Storer—J. Gallyon—E. Eddis—James Smith—A Devonshire Minister—A. M.—Z.—A Bye Stander.